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A  
NEW TRANSLATION AND EXPOSITION  
OF  
THE VERY ANCIENT  
**BOOK OF JOB.**



A  
NEW TRANSLATION AND EXPOSITION  
OF  
THE VERY ANCIENT  
**BOOK OF JOB;**  
WITH  
NOTES,  
EXPLANATORY AND PHILOLOGICAL.

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BY THE REV. JOHN FRY, B.A.,  
LATE OF UNIVERSITY COLLEGE, OXFORD; RECTOR OF DESFORD, LEICESTERSHIRE;  
AUTHOR OF  
A NEW TRANSLATION AND EXPOSITION OF THE CANTICLES; LECTURES ON ST. PAUL'S  
EPISTLE TO THE ROMANS; A NEW TRANSLATION AND EXPOSITION OF THE  
PSALMS; THE SECOND ADVENT; A HISTORY OF THE CHRISTIAN  
CHURCH; THE SICK MAN'S FRIEND; AND A PRESENT  
FOR THE CONVALESCENT.

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"Ye have heard of the patience of Job, and have seen the end of the Lord:  
that the Lord is very pitiful, and of tender mercy."—JAMES v. 11.

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## P R E F A C E.

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THAT the Book of Job has been properly numbered among the inspired writings has hardly ever been called in question. It is known to have formed part of that Sacred Volume which our Saviour Christ refers to as ‘the Scripture<sup>a</sup>.’ It is cited by the apostles Paul<sup>b</sup> and James<sup>c</sup>, and was, accordingly, received as canonical by all the ancient fathers, councils, and churches.

Some few authors have suggested that the Book of Job is not the narrative of a real event, but is to be considered as of a parabolical or allegorical character. This idea, however, has been ably refuted by a very large majority of the most learned and eminent expositors<sup>d</sup>. The manner in which Job is mentioned by the prophet Ezekiel, and by St. James, can hardly leave room for a doubt on this head; and in most readers, I believe, a conviction of the reality of the narrative will arise from a simple perusal of the work itself.

With respect to the subject and author of this book, the country and age in which he lived, much has been

<sup>a</sup> The Jewish writer, Josephus, also includes the Book of Job in the sacred list.—*Cont. Apion*, lib. i.

<sup>b</sup> 1 Cor. iii. 19.

<sup>c</sup> James v. 2.

<sup>d</sup> Among these may be numbered Spanheim, Sherlock, Schultens, Bishop Louth, Peters, Kennicott, Hales, Magee, and Good.

ably and satisfactorily written, especially by Bishop Louth<sup>a</sup>, Archbishop Magee<sup>b</sup>, Dr. Hales, and Mr. Good. Archbishop Magee observes—"As to the place of Job's residence, there seems to be little doubt; commentators are mostly agreed in fixing on Idumea, a part of Arabia Petræa. Kennicott considers Bishop Louth as having completely proved this point. Corducus had long before maintained the same opinion; and Dathe and the German commentators give it their support. The position of the land of Uz, (Lam. iv. 21) the residence of Job, and the several places named as the habitations of his friends, seem to ascertain the point. 'Children of the east,' also, appears to be a denomination applicable to the inhabitants of that region, and is even pronounced by Dathe to have been appropriate<sup>c</sup>."

How far the appellation of 'the land of Uz' extended, we do not know; but farther, probably, than what was afterwards properly called Idumea. Jeremiah's expression is, "O daughter of Edom, that dwelleth in the land of Uz!" Perhaps some regions more to the east or north-east, were anciently included in the land of Uz. I am disposed to think so, because, in a remarkable passage of the Book of Job, the river Jordan seems to be referred to as a large river, perhaps the largest with which Job was familiarly acquainted<sup>d</sup>.

To ascertain the era when the Book of Job was written, great pains have been taken by many able and learned writers, and their labours have been rewarded with remarkable success.

Mr. Good pronounces its author to have been "a

<sup>a</sup> Prælectiones.

<sup>b</sup> Appendix to his *Scriptural Doctrines of Atonement*, &c.

<sup>c</sup> Magee, vol. ii. 179.

<sup>d</sup> Chap. xl. 23. Comp. Jeremiah xxv. 20, 21.

Hebrew by birth and native language, and an Arabian by long residence and local study." He adds, "there is intrinsic evidence, that as a Hebrew he must have flourished and have written the work antecedently to the Egyptian exody. The annals of the world do not present to us a single nation so completely wrapped up in their own history as the Hebrews. Throughout every book, both in the Old and New Testament, in which it could possibly be adverted to, the eye of the writer turns to different parts of it, and dwells upon it with inextinguishable fondness—The call of Abraham, the bondage and miracles in Egypt, the journeying through the wilderness, the delivery of the Law, the passage of the Red Sea and of Jordan, &c. &c., "are perpetually brought before us, as ornaments and illustrations of the subject discussed. To none of these, however, does the Book of Job make the smallest reference." He observes, moreover, that this poem "is occasionally quoted and copied by almost every Hebrew writer, who had an opportunity of referring to it, from the age of Moses to that of Malachi; especially by the Psalmist, Isaiah, Jeremiah, and Ezekiel—leading us by a collateral, though not quite so direct, a train of evidence, to a similar conclusion as to its high origin and antiquity."

These circumstances have led Mr. Good to adopt the conjecture of those who suppose the Book of Job to be a production of Moses; that he composed it long before he wrote the Pentateuch, when, as an exile in Arabia, he served his father-in-law, Jethro, the priest of Midian; that he there learned the particulars of Job's trial, whom Mr. Good supposes to have been a descendant of Esau. Professor Goguet, and the late Bishop Horsley, seem also to have been of this opinion. "A great difficulty,"

observes Archbishop Magee, “hangs upon the hypothesis, that Moses was the author of this book, namely, that as he must have intended it for the Israelites, it is scarcely possible to conceive, although relating an Idumean history, he should not have introduced something referring to the particular state and circumstances of the people for whose use it was destined ; of which no trace whatever appears in the work.” And it is equally incredible, with respect to the characters introduced in the Book of Job, that, supposing them to be worshippers of Elohim, descended from Abraham, especially considering the theological character of the work, there should be no allusion in their conversations to the call of Abraham, or to circumcision, a religious rite which all the tribes descended from Abraham retained.

The argument which Kennicott and Mr. Good have advanced, to prove Moses to be the author of this book, ‘similarity of style,’ cannot be thought clear and decisive, when so good a judge as Bishop Lowth drew an opposite conclusion from what he conceived to be the material difference between the style of Job and the poetic style of Moses. And though Mr. Good thinks he perceives an ‘identity of manner’ where the two works treat of creation, &c. ; yet Mr. Peters remarks, that “the manner in which the creation, the fall, the deluge, and other parts of ancient history, are treated in the Book of Job, is widely different from that in which they are spoken of in the books of Moses.” Arguments of this class must necessarily be very indecisive ; and indeed, should we assume the fact, that the Pentateuch and the Book of Job were the productions of different authors, we should still expect to find some similarity, and what some might call ‘identity of manner,’ in works which, comparatively speaking,



ascend so near each other in remote antiquity, far above all other writings, and which possess, besides, one common source of divine inspiration.

“If Moses, therefore, as is probable,” Archbishop Magee observes, “was the person who enrolled the Book of Job in the Jewish canon, there is sufficient ground for the conclusion, that it is not the production of Moses, but of some earlier age ; and it is the opinion of many distinguished commentators, that the poem is as ancient as its subject<sup>a</sup>, and that Job was not only the hero, but the author of the work.”

What Mr. Good and others remark of the language in which the Book of Job is written, designating it as Hebrew slightly tintured with an Arabian dialect, may well be supposed to answer to the character of the language spoken in Arabia in the earliest ages. It is the opinion of some of the first scholars, supported by very satisfactory arguments, that the Hebrew, Chaldee, Syriac, Arabic, and other kindred dialects, were originally one and the same language. The language spoken by the fathers of mankind—the language of Noah and Shem ; the language of Heber, the common stock, from whence the Hebrews, the Chaldeans, and the more ancient Arabians were descended. For Joktan, who first peopled Arabia, was the son of Heber, as was Peleg the progenitor in a direct line of Abraham. The language, therefore, in which the Book of Job is written, was probably the language spoken by the inhabitants of Arabia in his age, and differed as yet extremely little from the dialect of their ancestors<sup>b</sup>.

<sup>a</sup> See Magee, vol. ii. 206, and Peters' *Crit. Dis.*, p. 123—125.

<sup>b</sup> Michaelis observes, “that one principal reason for our attributing to the Book of Job, Chaldee, Syriac, and Arabic expressions, may be the very great antiquity and uncommon sublimity of elevation which has occasioned a greater number of *απαξ λεγόμενα*, and expressions difficult to be

In pursuing the investigation, to determine at what period, before the age of Moses, the Book of Job was written, the same reasoning, which demonstrates its priority to the Exodus of the children of Israel, deduced from the total silence which it observes respecting the wonders of that great event, occurring so near the spot where the scene of the poem is laid, equally proves, as has been already intimated, that Job could not have been posterior to the call of Abraham, and the covenant which God made with him respecting ‘HIS SEED ;’ at least, that if Job was contemporary with Abraham, Isaac, or Jacob, or posterior to them, he must have been of a different branch of the family of Shem, uninfluenced by this new dispensation. Because, if we suppose Job to have been descended from, or connected with the Father of the faithful, it seems impossible to imagine that his religious prospects would not have been in some measure affected by the Abrahamic covenant—an event which formed a new epocha in the history of the church, and, as it were, concentrated and gave a special direction to the religious hopes of believers in all subsequent ages. In the Book of Job, however, we have no allusion to this transaction, any more than to the Exodus, or to the law of Moses ; we

understood, which commentators are constantly led to explain from these several languages ; not because the words strictly belong to them, but because there are more books, and better understood, in these languages than in Hebrew.”—*Mich. Not. et Epim.* pp. 194, 195. See Magee, vol. ii. 194.

Peters also remarks, (*Crit. Dis.*, p. 143,) “ there are expressions in this book of a stamp so ancient, that they are not to be met with in the Chaldee, Syriac, or any other language at present known ; and many which rarely occur elsewhere, and are difficult to be explained, are here to be found in their primitive and most simple forms.” But of all others, as might well be supposed, the investigation of the Arabic language, though few of its ancient documents, beyond the time of Mohammed, have been preserved, has thrown great light upon many obscurities in this ancient work.—See the works of the two Schultens, Reiske, and Good.

find nothing but such rites of sacrifice as Noah observed, and such a knowledge of the covenant of Elohim as he might have conveyed to his posterity. Nothing, but such a general knowledge of the expected Redeemer, as the primeval promise of the ‘woman’s seed’ to ‘bruise the serpent’s head,’ or as the prophecies of an Enoch, might have imparted to the early patriarchal church.

It seems very evident too, that, in the time of Abraham, the worship of ‘strange gods’<sup>a</sup> was not only known, but had already contaminated his fathers. But when Job would number up every crime that could be committed against God, he can only mention one species of idolatry, the adoration of the sun and moon. This is an argument of considerable weight, for the priority of Job to Abraham; and another is, the length of days to which Job attained, compared with the ages at which Abraham, Isaac, and Jacob died. Abraham was promised a good old age; he died at the age of an hundred and seventy-five. Isaac died at an hundred and eighty. Jacob was a hundred and forty-seven when he died. But by every probable calculation, the age of Job must have extended considerably beyond these fathers of the Hebrew race. We are told, that Job survived his restoration from his calamities a hundred and forty years. But when his troubles came upon him, he must have been advanced in life. His ten children were evidently all grown up, and the sons had their separate establishments. He distinguishes his life of pious observances from his youth. His friends who visited him are described as possessing ‘days’ and ‘multitude of years’—the probability is, that Job was about their standing.

It is remarkable, however, that there are several observations made, in the discussions of Job and his friends

. <sup>a</sup> Joshua xxiv. 2.

with each other, which indicate that the period of human life was, at this time, much curtailed from what it had been in the days of their ancestors, whose memorable sayings they record. It is from this circumstance that the era of Job may, with great probability, be fixed.

In the genealogies of the patriarchs we find a gradual reduction of the standard of human life at different eras. Noah's was the life of an antediluvian—he attained to nine hundred and fifty years; Shem only to six hundred years, and his son, Arphaxad, only to four hundred and thirty-eight years. This was nearly the age of his son Salah, and of his grandson Heber. But Peleg, the son of Heber, only attained to two hundred and thirty-nine years, which began the third reduction of the standard of human life.

It is not long after this third reduction that we must, in all probability, fix the period of Job. Dr. Hales observes—Bildad, referring Job to their forefathers for instruction in wisdom, says, “Inquire, I pray thee, of the former age; and prepare thyself to search of their fathers.” Assigning as a reason, the comparative shortness of life, and consequent ignorance of the present generation—“For we are but of yesterday, and know nothing; because our days upon earth are a shadow<sup>a</sup>.”

Dr. Hales, therefore, embraces the opinion of Abulfaragi, who, on the authority of Arudha, a Canaanitish historian, places the trial of Job in the year B. C. 2337, in the twenty-fifth year of the life of Nahor, the son of Serug, the son of Reu, the son of Peleg. He observes, on the passage quoted above, “The fathers of the former age, or grandfathers of the present, were the contemporaries of Peleg and Joktan, in the fifth generation after the deluge; and they might easily have learned wisdom from the fountain-head, by conversing with Shem, or

<sup>a</sup> Chap. viii. 8, 9.

perhaps with Noah himself; whereas in the seventh generation, the standard of human life was reduced to about two hundred years; which was ‘a shadow’ compared with the longevity of Noah and his sons<sup>a</sup>.

There is also another passage, not noticed by Dr. Hales, which much corroborates this statement. Eliphaz, to gain credit to one of the traditions of the ancients, which he is going to repeat to Job, declares it to be

What wise men have delivered,  
And concealed not ‘as coming’ from their fathers:  
To whom alone the earth was given,  
And no stranger passed among them.—Chap. xv. 18, 19.

The word rendered ‘the earth’ may indeed be rendered ‘the land,’ but with somewhat less probability. If we render ‘the earth,’ the reference will be to that generation of men who had not yet been settled in their respective portions of lands, but were holding in undivided possession all the earth which they could occupy, being the only family of human beings on its surface—“no stranger passed amongst them.” If the translation, ‘the land,’ be substituted, the reference will be then to the same generation—the fathers of those sages, with whom Eliphaz had conversed as the first settlers in the country. And as we know that it was in the days of Peleg that the earth was divided, it was then that Joktan, his brother, took possession of Arabia, from whom, on account of his local situation, we may suppose Job to have been descended. At

<sup>a</sup> The only doubt respecting the accuracy of the deductions from this passage, is that which is rendered ‘former generation,’ is rather ‘the first generation’—not the first generation of mankind, certainly, for *their* fathers are spoken of. The ‘first generation’ must mean ‘the first settlers in Arabia—Joktan and his family.’ Whether these were the fathers or the grandfathers of the present race may not be quite certain; but the probability is, not more distant than the latter, from the freshness of the traditions which they quote; not earlier, from the reflection on ‘the curtailing of days,’ which the present generation experienced.

the period, too, when each respective family had recently taken possession of their new settlements, their occupations would for some time prevent much intercourse between the nations—‘no stranger passed among them.’ This state of things in the age of Job two hundred and seventy-seven years after that event was much altered, both for purposes of war and of commerce; excursions had been made into each other’s territories, and ‘travellers passed by the way.’

It appears also, from Sir William Jones, that it must have been very nearly at the epocha here assigned to the trial of Job, that Zabianism, or the worshipping of the luminaries of heaven, began to make progress in Arabia: “The people of Yemen,” he says, “very soon fell into the common but fatal error of adoring the sun and the firmament; for even the third in descent from Joktan, who was consequently as old as Nahor, took the surname of ‘Abdu-Shams, or servant of the sun;’ and his family, we are assured, paid particular honours to that luminary<sup>a</sup>.” It was in these circumstances, that Job protests his innocence of ever having been betrayed into this rising corruption of the times.

If I had looked on the light when it shone forth,  
Or the moon increasing in brightness,  
And my heart been secretly enticed,  
And my hand been kissed to my mouth:  
This too, ‘had been’ a crime demanding justice,  
For I should have denied El from above.

And if it is clear, as many authors suppose, that Chimah and Chesil, in chap. ix. 9, and xxxviii. 31, 32, denote the constellations Taurus and Scorpio, and that they are mentioned as the then cardinal constellations of Spring and Autumn, it is pointed out by Dr. Hales, and others, that

<sup>a</sup> *Asiatic Researches.*

by astronomical calculation respecting the precession of the equinoxes, about the same age, must be ascribed to the trial of Job.

Whether the interpretation of these passages, on which this last argument rests, be quite clear or not, there seems abundant evidence to acquiesce in the date assigned by Dr. Hales: "B. C. 2337 ; or, eight hundred and eighteen years after the deluge ; one hundred and eighty-four years before the birth of Abraham ; four hundred and seventy-four years before the settlement of Jacob's family in Egypt, and six hundred and eighty-nine years before their exode, or departure from thence<sup>a</sup>."

Such is the date of the trial : it will be seen, however, as we enter upon this singular piece of antiquity, that considerable portions of the former part of the work are professedly 'sayings,' or 'parables,' handed down by tradition from the times of their fathers, and their fathers' fathers, which brings us near to the times of Noah and his sons.

We may therefore use the very appropriate language of Mr. Good, even with somewhat more emphasis than himself, on his hypothesis of the date of the Book of Job, that it is "A DEPOSITORY OF PATRIARCHAL RELIGION, the best and fullest depository in the world,"—"we obtain a clear and decisive answer to the questions which have so often been proposed—What is the ultimate intention of the Book of Job ? And for what purpose is it introduced into the Hebrew and Christian canons ?"—"For the purpose of making those canons complete, by uniting as full an account as is necessary of the dispensation of the patriarchs, with the two dispensations by which it was progressively succeeded." "The Book of Job is that very book which gives completion to the Bible, by adding the dispensation of the earliest ages to that of the law, and of

<sup>a</sup> *Chron.* vol. ii. p. 58.

the gospel.” With those persons, therefore, who would read the books of the Sacred Scripture in chronological order, a practice attended with very great advantage, the perusal of the Book of Job should follow the first eleven chapters of the book of Genesis, as belonging to the patriarchal times, previous to that new era in the church of God, which commenced with the call of Abraham <sup>a</sup>.

Esteeming what has been mentioned as the ultimate object of the enrolling of this book in the canon of Scripture, we may learn its more immediate object from the Apostle James—“ Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.” St. James had said, in general, that we must “ take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience.” He particularizes the case of Job, because his sufferings were very great : we chiefly know him from his trials ; and because in this scripture we learn, more at length than in any other, that the Lord has always an end and wise design in the trials and afflictions of his servants, however extraordinary and unaccountable they may at the time appear ; and that when this ‘ end of the Lord ’ is seen, it will be found, as we learn from the case of Job, that, however grievous for the present the affliction may be, we shall be compelled to ‘ count them happy that endure.’ That same chastening Father, whose hand had seemed so heavy, and his chidings, perhaps, so severe and cruel, will be demonstrated, in the end, to have been “ very pitiful and of tender mercy ” towards us in all his dealings with us.

<sup>a</sup> According to Dr. Hales’s Chronology, Job died forty-four years before the birth of Abraham, who entered Canaan a little more than a hundred years after Job’s death.



This is the great moral of the story of Job. In so early an age did the wisdom of God see fit to read this lesson to his church: for it seems to hold good under every dispensation, under the patriarchal as well as the gospel, that ‘through much tribulation’ we may be called to ‘enter into the kingdom of God,’ not, indeed, as a thing of course, or of necessity, but still as often seen to be fit and conducive to good, in the manifold wisdom of God, in making us partakers of His holiness. This lesson, so requisite to be known by the church in all ages, and somewhat hard to be learned, was taught at this very early period. And though the dispensations of the covenant of grace have varied, and, in some things, that which was glorious once has now no glory, by reason of that which excelleth; yet the instructions to be learned ‘from the patience of Job,’ and from ‘the end of the Lord,’ as seen in *his* trial, are as useful and as much needed as ever. Nothing since revealed has superseded these instructions. We live under the same Providence, it is the same chastening Father; there is the same need for correction unto righteousness. The same trial of faith now worketh patience, and there is the same blessing to “the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him.”

Some vulgar notions, indeed, are still current about ‘Job, the most patient man.’ But we do not, in fact, find Job, in all respects, a model of patience, in the common acceptation of the term. The word, however, strictly signifies ‘persevering continuance,’ or ‘constancy,’ in pursuit of, or waiting for, an object, rather than the bearing of trouble with an equal, undisturbed mind. It is not what affliction finds in the mind, but what it works or produces. “Tribulation worketh patience.” “Be

patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain." "Let us run with patience the race set before us." The fortitude and equanimity of Job's mind, we shall see, though it was not small, gave way in his severe troubles; but, where his faith is fixed upon the coming of his Redeemer, his very trials seem to have given him steadfastness and constancy. Though he despaired of all besides, though his faith was tried with fire, and every other dependence of his mind was burned up;—for it is discovered that he had some wrong dependencies in his mind, particularly the pride and boast of a self-righteous spirit, which it was the design of God to prove and consume by the fire of affliction,—yet, notwithstanding, his faith was found unto praise, and honour, and glory; and 'the God of patience and of all consolation,' after he had separated his dross from the gold, restored him to prosperity, and highly exalted him. Thus is he counted happy as one that had endured chastisement, and saw "the end of the Lord, that he is very pitiful, and of tender mercy."

Another great doctrine of the faith, which we shall also find in a particular manner taught and illustrated in the Book of Job, is that of Providence: not only that there is a constant and particular providence in all the affairs of men, but that that conduct of the Disposer of all things, which sometimes appears to us so strange, so mysterious, and inexplicable, and so contrary to all right and reason, in our poor estimate of things, is in every instance the dispensation of a wise, just, designing, and ever-watchful mind, whose will in all things nothing has resisted. For, though voluntary agents, men and angels are the instruments of his providence, they cannot go beyond the word

of the Lord to do less or more of their own accord, but can only accomplish that which his counsel and foreknowledge determined to be done; so that in all events we should learn to say, not only it is "the Lord," but also "the Lord is just, and wise, and good<sup>a</sup>."

<sup>a</sup> The absolute dependance of angelic beings, be they good or evil, on the will of God in all their actings towards man, which is very clearly shown in the Book of Job, is carefully to be observed. And the more especially as a learned author, to whose critical labours on this portion of Scripture we owe so much, has sanctioned, in his preface and notes, what the late Bishop Horsley justly denominates "the abominable doctrine of a participation of the holy angels in God's government of the world." That is, not as simple messengers and ministers of the Almighty, which is not disputed, but as tutelar demigods, having a discretionary authority placed in their hands;—a doctrine, as the Bishop observes, "nearly allied to idolatry," and "much the same thing as polytheism;" and which indeed countenances one of the worst parts of the Roman Catholic superstition, dividing the worship of Christians between God and his saints, so that we have "Lords many," if not "Gods many."

One term, indeed, which Mr. Good uses as an epithet, for an order in his imagined celestial hierarchy, 'Melizim,' 'intercessors,' will convey to the mind of the pious believer a fearful apprehension, lest an infringement upon the office of "the ONE MEDIATOR between God and man, the Lord Jesus Christ," is intended; and especially, as Mr. Good, when he states, as one of the chief doctrines of the patriarchal religion, "The propitiation of the Creator, in the case of human transgressions, by sacrifices, and the mediation and intercession of a righteous person," is by no means explicit in stating whether he means sacrifice as to the act itself, the *opus operatum*, or, as a typical and sacramental rite, having reference to the *SUEDDING* of the precious blood of Christ,—whether the own proper righteousness of the patriarchal priest was the prevailing mediation for the souls of men; or whether the priestly office of the patriarchal ages was merely emblematical of the GREAT MEDIATOR's office, of whose 'righteousness alone' we are to 'make mention,' and not, in this view, of the imitative righteousness, with which the faithful priest is clothed.

With respect, however, to this doctrine of the tutelar protection of angels, and their intermediate government as a kind of *mesne* lords, I must own I had discovered nothing like it in the Book of Job; and am very far from thinking, as this author asserts, "that the plain and common sense of the terms referred to, in the very ancient poem before us," afford any argument to prove that "such a doctrine was of patriarchal belief." I am still disposed to say with Bishop Horsley, "Confidently I deny that a single text is to be found in holy writ, which, rightly understood, gives the least countenance to this doctrine;"—"the most that can be made of angels is, that they are servants, occasionally employed by the Most High God to do his errands for the elect\*."

\* Sermons, vol. ii. p. 416, 417.

A chief difference, in a general point of view, which will be found, in the present exposition of the Book of Job,

Mr. Good, I apprehend, from his representation of Bishop Horsley, page 73, has not made himself master of his meaning: since, if the reader compares the two authors together, he will find Bishop Horsley's opposition to the doctrine to be not "apparent only," as Mr. Good terms it, "and merely under an apprehension of its abuse," but as strong and decided as language can express. He will find a wide difference between the concessions of the Bishop respecting the ministration of angels, and the doctrine maintained by Mr. Good, which the Bishop terms "abominable, nearly allied to idolatry, or rather much the same thing with polytheism." I think, too, Mr. Good to be particularly unfortunate in his emendation of the Bishop's translation of Dan. iv. 14, or 17.

To the division of the "Ourin," watchers, "is the decree, and to the Kedosin," holy ones, "the introspection." How this is giving the words a 'more Chaldaic bearing' than that approved by the Bishop, I am at a loss to discover! I should have thought it had been *more* usual at least, both in the Chaldee and in the Hebrew, to have understood ב as expressive of the instrument rather than of the object. For the meaning of the word נדרה, we need not travel far. In the 24th verse, or 21st in the Chaldee of the same chapter, it is used again; and what in the verse before us is called "the decree of the watchers," is there called the decree of the Most High, the same word being used in each place. How the word comes to mean "a division of a host," does not appear from the Chaldee; for this Mr. Good has recourse to the Hebrew נדר; for which, however, there is no occasion, as the prophet's repetition of the word in a sentence where the meaning is not disputed, is quite satisfactory as to the sense in which he uses the word in the place before us. "By the decree of THE WATCHERS is this order," or "warrant," or "judicial decision."

The word ערר, which after the LXX. and vulgate, we translate 'watchers' being an ἀπαξ λεγόμενον, must rest upon its own merits. But as derived from ער, according to the usual etymology, it is indeed a most expressive epithet of Deity, of the *ever-wakeful, ever-watchful providence of the Omniscient*—"the unsleeping eyes of God." For it is a mistake to take the secondary idea of *watching, keeping guard*, since, in its primary notion, it expresses the active employment of the energies of the mind. "Primaria significatio est *ferrere, æstquare*. Hinc surrexit, excitavit se, evigilavit."

Lastly, what can Mr. Good mean by the declaration, "the term קדשין is still less applicable to the Godhead!!" We have only to translate it as it is usually translated in Scripture "holy ones," and every person will perceive that is a very common appellation of Deity among the sacred writers. In the Hebrew of Joshua xxiv. 19, and of Proverbs ix. 11, you will find it used as here in the plural number, in application to the sacred Godhead. Nor is there the least reason to suppose, that the term in the Chaldean dialect had a different acceptation, which rendered it inapplicable to the Supreme Being. Compare Dan. iv. 16. 'That the same term is used of the saints, or consecrated ministers of God, though liable to defilement and defectibility, unsuitable to their holy station and office,' certainly affords

from those which have of late been most approved amongst us, has arisen from a different understanding of a text, which has been hitherto considered as a key to the interpretation of the whole book, *viz.*, the seventh verse of the last chapter—"The Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends, for you have not spoken of me the thing that is right, as my servant Job hath." This has been considered as applying to the different conversations between Job and his friends, which comprise the larger portion of the book; accordingly the most favourable turn has everywhere been given to the language of Job, to the utmost, and beyond what it will bear; and the arguments of the friends have been too unfavourably stated, and even the address of Elihu has been pronounced as "bearing too hard upon poor Job"—"His reproofs" to have been "too harsh and severe." "Where he endeavours to repeat what Job had said," he is charged with giving it, "for the most part, a wrong turn, or setting it in some very disadvantageous light<sup>a</sup>."

This hypothesis has also induced expositors much to

no argument to the contrary. How, again, comes *במאמר*, or *ביאמר*, to be translated "to the charge," and *שאלתא*, "introspection." It is far more natural to translate, "and by the command of the HOLY ONES 'is' this requisition," or "perhaps" is this thing\*.

\* Mr. Peter's *Critical Dissertation*, p. 437.

The late Rev. Thomas Scott, in his valuable Commentary, observes on this text, "it is not unlikely that some readers have been ready to conclude, whilst we have gone through the preceding chapters, that the discourses of Job have been too favourably, and those of his friends, too unfavourably explained. But this chapter was all along considered as the clue of the whole narration; without which it would have been presumptuous to have decided positively and without hesitation. It is, however, evident, that the general doctrine of Job was more honourable to God, and consistent with the truth, than that of his friends." Mr. Scott says, that Elihu 'bore too hard upon Job,' and "in some instances, put also harsh constructions on his words."

\* So Schultens.

lower the meaning of the language in which the Almighty himself addresses Job, and in which he condemns his errors. And I am afraid the thus upholding the character of Job has greatly defeated, or at least has much weakened, one most important practical effect designed by the Spirit of Inspiration in this book of Scripture—the prostration of the pride of all human goodness before the God of grace. And this is a pride which may not only gather in the heart of a moralist, or of a pharisee, and render them hostile to the gospel, and unsubmissive to the righteousness of God by faith, as being ‘themselves whole, and needing not a physician ;’ but, until temptation and the rod of affliction has broken its spirit, it may gather in the hearts of the real followers of Christ, among the most useful and eminent for Christian virtues. And this pride, though little suspected, may have hurt considerably the entire dependence of the heart upon gratuitous mercy and help—may have injured, too, the humility of the man ; and, notwithstanding many splendid works, have impaired the delineation of that character upon the soul, which St. Paul describes in the thirteenth chapter of the first epistle to the Corinthians : which he not only sets before knowledge and utterance, and every spiritual gift ; before charity to the poor, and the martyr’s zeal ; but even pronounces to be greater than faith and hope. This CHARITY, it is plain, from the apostle’s description of the heavenly gift, cannot be portrayed on the heart of man, without an entire prostration of *self*. So long as a partial reception of the doctrine of grace, and our experimental feeling of it, leaves anything for flesh to boast in, the deceived heart will be too apt to seize the occasion.

The effect of his trial, and the issue of the disputation and decision on his case, upon the mind of Job, even of Job, to whom there was none like, for practical piety, in all

the earth, was, that he saw himself vile, and abhorred himself, and repented in dust and ashes. But the effect likely to be produced upon the mind of the reader, by some expositions of the Book of Job, hardly reaches to this. The learned Mr. Peters considers that the great question in debate betwixt Job and his friends was, whether this miserably-afflicted man were innocent or guilty. In the conclusion God himself pronounces him innocent. "The sufferer is crowned with all the praise and the reward due to the conqueror." He almost concludes "that God restores Job to all his temporal prosperity and happiness, and gives him a long enjoyment and increase of it, as a recompense for his having so well defended the doctrine of a future state." Mr. Scott speaks of the controversy as decided in favour of Job. "Though Job had irreverently and impatiently vindicated himself, yet, on the whole, his sentiments were true, and his arguments conclusive." He describes him as receiving a testimony of "his superior piety."

Now, I believe it may be asserted, without hesitation, that this key for opening the meaning of the Book of Job, which is supposed to be found in the seventh verse of the last chapter, and which, in truth, has much obscured it, is entirely grounded upon an unquestionably wrong translation; that the expression rendered, "ye have not spoken of me," is never used as speaking *of*, or *concerning*, or *before*, but uniformly of speaking *to*, or addressing a person, and consequently, in this passage, can only refer to Job's humble address to the Almighty after his trial, which Eliphaz, Bildad, and Zophar had omitted; though, in the eyes of the Omniscient, it behoved them to make the same confession<sup>a</sup>. This verse, therefore, in the

<sup>a</sup> I was the more confirmed in this, by the manner in which the very learned Mr. Peters attempts to defend the sense of "speak of," as at-

usual translation, cannot be a proper clue to the interpretation of the language of Job, nor will afford any warrant to determine its meaning.

The true clue will be found in the addresses of Elihu, which these expositors have been bold enough to condemn. Elihu, if we are careful to mark his language, professes to speak by the inspiration of the Holy Spirit. He corrects both parties, and stands up as the moderator in the disputation; and the Almighty, when he condescends to speak from the stormy cloud, corroborates the words of his messenger-interpreter <sup>a</sup>. This, I have no doubt, is the true clue to guide us in our apprehension of the argument

tributed to דבר אל. Having observed that Maimonides and the Jewish interpreters will only allow, that what Job had spoken well, and God approved, was his last words, which contain a confession of his errors and repentance. "Let us see," he says, "what they offer in support of their assertion, &c." "They render the words כי לא דברתם אלי נכונה, which we translate 'ye have not spoken *of* me,' 'ye have not spoken *to* me the thing that is right, like my servant Job.' Now though it be true, that the preposition אל most commonly signifies 'to,' yet it likewise signifies 'of,' or 'towards,' or 'concerning' any thing, or person; as might be shewn from a great number of examples." And he goes on to produce such examples of the use of the preposition אל.

But certainly, the question was not what the preposition, constructed with other words, might sometimes signify, as exceptions even then to its usual meaning, but what it signifies after the verb דבר. Now the construction of the phrase דבר אל is, perhaps, one of the most frequently occurring in every part of the Hebrew Scriptures. And it is *invariably* to 'speak *to*,' or 'address,' so that not the least doubt can remain of this being its *exclusive* meaning. See the beginning of this very verse, and chapter ii. 13, iv. 2, and wherever it is used in the Book of Job. Compare Gen. viii. 16, xviii. 27 and 33, xix. 14, xxvii. 6, xxxii. 20. Compare also the phrase, perpetually occurring in the law of Moses, ודבר יהוה אל משה, and the Lord spake unto Moses.

I have not been able, indeed, to discover a single exception—except one in the first book of Kings, where it is clearly a misprint for על; and this the parallel place in the book of Chronicles shews. From its perpetual occurrence, the meaning of דבר אל, I am bold to say, is as certainly known as that of the English phrase to 'speak *to*,' and is as little ambiguous.

<sup>a</sup> Unless this be the true statement, how can we account for the circumstance, that when Job has humbled himself, and the three friends are commanded to offer sacrifice, because they had not made a similar confession, neither confession of sin, nor a demand of sacrifice is recorded of Elihu.



contained in this Book of Holy Writ ; and on this I would steadily keep my eye, in the interpretation of all doubtful passages. Somewhat of the wonted panegyric on the chastened sufferer will by this course, perhaps, be destroyed, but the glory will be transferred to whom it is alone due ; and the spiritually-humbled will hear thereof, and be glad, and will magnify the Lord together—confessing that all *should* be to the praise of the glory of his grace<sup>a</sup>.

<sup>a</sup> Of grace, be it remembered, in its true peculiar, and scriptural sense—the ‘loving-kindness’ and sovereign favour of God. But many, besides Papists, who profess indeed to hold ‘salvation by grace,’ stand in need of the admonition which Mr. Hooker long ago made respecting the Romish divines\*. “By grace, the apostle saith, and by grace in such sort as a gift, a thing that cometh not of ourselves, nor of our works, lest any man should boast, and say, ‘*I have wrought out my own salvation.*’ By grace they confess ; but by grace in such sort, that as many as wear the diadem of bliss, they wear nothing but what they have won.” “Indeed, they teach that our good works do not these things as they come from us ; but as they come from grace in us, which grace in us is another thing in their divinity than the mere goodness of God’s mercy towards us in Christ Jesus.” “Grace bestoweth freely ; and therefore justly requireth the glory of that which is bestowed.”

\* *Discourse on Justification.*

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THE  
BOOK OF JOB.

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PART THE FIRST.

THE ACCOUNT OF JOB.

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SECTION FIRST.—(CHAPTER I. 1—5.)

*The Account of Job, and of his prosperity—his Character,  
and his Religion as a worshipper of Jehovah Elohim.*

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Chap. i. 1.—There was a man in the land of Uz ‘whose’ name was Job. This man was sound and upright, and he feared Elohim, and departed from evil.

THE character here given of Job, is that which, we shall see below, was given him by God himself. The compiler, or the enroller of this book in the sacred canon, if we suppose the introduction written by him, has merely affixed it to a certain person who lived in the land of Uz. If lexicographers are right in the etymology of the name of Job—“he who repented and gave praise to God”—it must have been a name which attached to him on account of his trial and its results; and, as is very probable from the custom of remote antiquity, some slight alteration was made in his original name, to make it significant, and to

stand as a memorial of this important transaction in his history, as Abram's name was changed into that of Abraham <sup>a</sup>.

The word rendered 'perfect,' in our public translation, denotes consummation or completeness of any kind ; it signifies also 'integrity' or 'simplicity,' and is applied to the body of an animal when free from disease, sound and entire in all its parts. The epithet, in this passage, refers, I conceive, to the soundness or purity of Job's faith. He had kept whole and undefiled—in its *simplicity*—the faith revealed to his fathers. Thus it is said of Noah, that he was "perfect in his generations," and "walked with Elohim <sup>b</sup>."

<sup>a</sup> אַיִב from the Arab ايب, to turn, to repent, to praise God. Ayob, or Ayub, as Job is written in the original, is still a common name in the east. Some suppose the name of the patriarch before his trial was Jobab, a name which we first find, in Gen. x. 29. יוֹבָב, was the name of the youngest son of Joktan, the progenitor of the ancient Arabians.

<sup>b</sup> Compare Phil. iii. 15, where the apostle uses the term 'perfect' in a similar sense, and in distinction from another, 'perfection,' full conformity to the image of Christ (ver. 12) : the latter he had not attained, but was pursuing ; in the sense of the former term he was perfect, being fully instructed in the gospel of Christ.

The Hebrew term הַם, is indeed frequently used, where there appears no necessary allusion to moral purity or excellence. It characterizes the plain simplicity of Jacob's early life, as contrasted with that of his brother Esau, "a cunning hunter, and a man of the field." It is used also for the mere absence of premeditated design, 1 Kings xxii. 34 : where we render "a certain man drew a bow at *a venture*." And in 2 Sam. xv. 11, where some who were invited to join Absalom in his unnatural rebellion, are said to have "gone in their *simplicity*, and knew not any thing."

‘ He feared Elohim and departed from evil,’ seems exegetic, or explanatory of “ perfect and upright.” The term ‘ fear,’ which among the writers of the Old Testament so frequently expresses the religious principle generally, does not necessarily denote that apprehension of danger or of wrath, which the apostle tells us ‘ perfect love casteth out,’ but only that feeling of awe and reverence, which cannot be separated from the creature’s admiration of the Great God—the fear and trembling with which his worship and service must be attended by pious minds, though all his goodness be made to pass before them, and those attributes of Deity, which might well create alarm, be screened by revealed and pledged mercies.

‘ And departed from evil.’ This not only denotes, by the signification of its effect upon his moral conduct, the truth and reality of the religious principle of Job, as St. Paul designates those whom God has approved as his own,—“ They name the NAME of the Lord, and depart from evil ;” but it reminds us of the *term* from which every man must set out on a truly religious course, and also of the circumstance of his being continually beset with temptation and sin all his days upon earth. The blessing of revealed religion comes upon ‘ every one,’ to turn him from his iniquity. It finds him “ by nature a child of wrath even as others,” very far gone from original righteousness, ‘ and of his own nature inclined to evil,’ in some way or other “ having his conversa-

tion in the lust of the flesh, fulfilling the desires of the flesh and of the mind." When, therefore, he is brought to the knowledge of God and of 'the covenants of promise,' in order to walk with Elohim, 'the sinner must forsake his way, the unrighteous man his thoughts;' he must commence his spiritual course, in repentance and conversion—in 'repentance from dead works to serve the living God.' And, again, because the corruption of nature remains, and the flesh still lusteth contrary to the spirit, and because he is compassed with infirmity, the penitent has to deny himself, and keep him from his own iniquity, as well as to depart from the causes of pollution in this sinful world: he has so to "keep himself, that that evil one touch him not." Perpetually, therefore, he has something to repent of, something to turn from, something to avoid, or be cleansed from, that he may "perfect holiness in the fear of God."

But in the delineation here given us of Job's religion, we are in a very special manner called upon to remark the name given to his 'FEAR,' or object of religious worship.

If, as we have every reason to believe, the book of Job is the most ancient writing extant, the NAME of God is here first written for the sight of posterity. That name is 'Elohim, or Aleim.' A few verses below, we have also another name, 'Jehovah.' The occurrence of these divine names in the book of Genesis is very similar; first we have 'Elohim,' desig-



nated as the Creator of the heavens and the earth, afterwards we have the name Jehovah prefixed to it, ‘Jehovah Elohim,’ which our translators have rendered the LORD God. But I am more and more convinced that this ‘fearful name’ ought not to be attempted to be translated, so much that is mysterious being involved in the very terms, that even with respect to what is already uncovered by revelation, no other single words can be found equivalent to express their meanings. And perhaps, while we ‘see through a glass darkly,’ and until ‘that which is perfect be come,’ the full meaning of this name, JEHOVAH ELOHIM, will not be developed or made fully manifest.

I generally acquiesce with those interpreters who think the term Jehovah, or what is chiefly intimated by it, is meant to be paraphrased in the revelation of St. John, by the sentence, “which was, and is, and is to come:” that only Being whom duration measures not, the Self-existent, the Eternal. But then who and what is he as designated by this name Jehovah? If we read this vision of the revelation, from which the explanation is taken—the five first chapters,—the eleventh verse of the fourth chapter especially: this “Holy, Holy, Holy Lord God Almighty, which was and is, and is to come,” is evidently our Lord and Saviour Jesus Christ, “who *receives*”—from God the Father—“glory, honour, and power,” “because he is worthy”—“because he created all things, and because for his

pleasure they are and were created.” And observe, how the symbols in the vision, that represent the object of the adoration of heaven,—if we may so speak,—melt into each other; “He that sitteth upon the throne,” and “the Lamb that had been slain,” are symbols of the same person. This “Lord, God, Almighty,”—JEHOVAH, ELOHIM, SABAOth—is the same with him who lays his right hand upon the apostle, saying to him, “Fear not; I am the first and the last; I am he that liveth and was dead, and behold I am alive for evermore. Amen.” He speaks of “His Father,” and of what he “has received from his Father,” but no vision is made of the person of the Father. It is still ‘the only begotten Son which is in the bosom of the Father,’ that manifests the ‘Invisible Deity’ to those that are in heaven or upon earth. It is still, according to the most ancient visions of the Almighty, which are recorded in the Old Testament, ‘the Angel Jehovah.’ But though he appears as ‘one sent’ and bearing a commission, and as a glorified man, yet all will agree, that the term ‘Jehovah’ designates, not his commission, nor his humanity, nor his sonship, but his eternal, immutable, and incomprehensible Deity, which is all one with that of the Eternal Father and of the Eternal Spirit: for ‘there are not three Eternals but one Eternal.’ And surely when the Divine oracle changed the name of Hoshea—‘may he rescue, save, or make victorious’—into Joshua or

JESUS—‘Jehovah is salvation,’—it gives a plain intimation, that in the exaltation of him ‘who shall save his people from their sins,’ and render them victorious over all their foes, He that is JEHOVAH will be manifested.

It is very remarkable what anxiety discovers itself in the very ancient Saints of God, when he appeared to them, that he would make known his NAME; not merely that he would tell it, for they knew from the beginning<sup>a</sup> the sound of the word

<sup>a</sup> The inference from the sixth chapter of Exodus, that the name ‘Jehovah’ was not used as an appellation of the Deity before the time of the Exodus, is clearly refuted by the use of this name in Job and Genesis; but particularly by Gen. xii. 7, xxviii. 13, xxxii. 9.

There is something, however, very difficult in the construction of this sixth chapter of Exodus. I believe it should stand thus in a translation: “and Elohim spake unto Moses, and he said to him, I was, or I am he, that was Jehovah, and I appeared to Abraham, to Isaac, and to Jacob, in EL SHADDAI; but ‘in’ my name Jehovah, I was not made known to them. And I also established my covenant with them to give them the land of Canaan, &c.”—“Therefore say to the children of Israel, I will be Jehovah, or I am he that will be Jehovah, and I will bring you out from under the burdens of the Egyptians,”—“and I will take you to me for a people, and I will be to you for Elohim, and ye shall know that I ‘am’ Jehovah, your Elohim, who bringeth thee out, &c.” or “that I, Jehovah, ‘am’ your Elohim, who bringeth thee out, &c.”

The reason why I suppose that ‘was’ in the second verse, and ‘will be’ in the sixth verse, is to be supplied instead of ‘am,’ is, the conversion of the time in the tenses of the following verbs: אָרָא, evidently becomes a preterite, and הִנַּצְתִּי a future; and I believe they can suffer this conversion only from a verb going before, either expressed or understood.

EL SHADDAI, אֵל שַׁדַּי, the name in which Jehovah was made

JEHOVAH, but that they might be made to understand its meaning. They seemed to be impressed, that a great secret was involved in the NAME, the knowledge of which would be a great and important acquisition. And hence, probably, the origin of the

known to Abraham, may be rendered the ‘OMNIPRESENT, ALL-SUFFICIENT,’ ‘*He that ruleth, being every where at hand, and He who is able to supply all our sufficiency.*’ The history of the three patriarchs will beautifully illustrate these names. They had cause to know and to feel, that the invisible Deity was everywhere about them, ready to interfere on their behalf, ‘a very present help in the time of need.’ They proved him to be *all-sufficient*, the *supplier of all their need*, the bountiful *shedder* of good things upon them, and they deemed him able to do what he had promised. Abraham and Sarah particularly, respecting the supply of *sufficiency*, that they, ‘as good as dead,’ might become the parents of the promised seed; a seed that should become as the stars of heaven in multitude. Bishop Horsley observes: “Michaelis seems to be right in condemning the derivation of this divine name—EL, from אֵל. It appears to come from the root אָלָה, in its primary sense of “approaching, or coming close to,” *accedere*, whence also descends the preposition אֶל. According to this etymology, it will particularly express the omnipresence of God under the notion of “proximity,” “coming close up to everything.” We may explain El, therefore, from that speech of St. Paul to the Athenians, Acts xvii., where he declares unto them THE UNKNOWN GOD, “*who is not far from every one of us: for in him we live, and move, and have our being.*”

Mr. Parkhurst derives from שָׂרָה, to pour out, or SHED. ‘The pourer or shedder forth of blessings,’ ‘the all-bountiful.’ Simonis (in Arcano Form.) derivavit ex שָׂרָה et רִי sufficientia, q. d. valens sufficientiâ. As St. Paul speaks, “not that we are sufficient of ourselves, our sufficiency is of God.” “My God will supply your need.” “God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound in every good work.”

notion among the Jewish rabbins, that if the secret name of Jehovah could by any means be got possession of, it would enable a man to perform wonders and miracles. They, in their silly conceits, applied this to the recovery of the true pronunciation of the word Jehovah ; but no doubt the notion respecting the importance of the acquisition arose from a traditionary knowledge of what wonderful things were expected among the ancients to attend the full manifestation of Jehovah, *in* this his greatest name.

There is also another remarkable impression respecting the appearance of God, which we meet with several times in Scripture, well worthy our notice, and which seemed to have been very deeply imprinted on the minds of the ancients ;—that they could not ‘ see God and live !’ and even when they were convinced that they had seen the Divine Being, they felt astonished that they still survived, and hardly thought their lives were safe. This notion, it is probable, arose from a persuasion,—which they had derived from some antecedent revelation,—that by the intervention of death alone men would come to behold the manifestation of Jehovah Elohim.

It is also very remarkable, that in that passage of scripture where, it should seem, the meaning of the name Jehovah is intended to be announced, the annunciation is most mysterious. The passage alluded to, is that where Jehovah appears to Moses

in a flame of fire in the bush at Sinai: Moses asks, “Behold, when I come to the children of Israel, and shall say unto them, ‘The Elohim of your fathers hath sent me unto you,’ and they shall say to me, ‘What is his name?’ what shall I say to them? And Elohim said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say to the children of Israel, I AM hath sent me unto you. And Elohim said moreover unto Moses: Thus shalt thou say to the children of Israel, JEHOVAH, Elohim of your fathers, Elohim of Abraham, &c., hath sent me to you: this is my name for ever, and this my memorial unto all generations.”

Thus the passage stands in our public translation. The expressions, however, which we translate I AM THAT I AM, others render, *I am because I am*, and suppose the phrase to express simply uncaused self-existence. But by every rule of the Hebrew syntax that can be clearly inferred from the original scriptures, the words can mean only this, I SHALL BE WHAT I SHALL BE; “say unto them, I SHALL BE hath sent me unto you<sup>a</sup>.” And as the

<sup>a</sup> אהיה אשר אהיה. I must confess, indeed, that I long thought the tense, in which these verbs are found, might, by itself, simply express time *present*; and what chiefly led me into the error, was the supposed certainty of its being to be so taken in this place. But I am now convinced, whatever may be the obscurity sometimes respecting the tenses in the sudden transitions of the poetical language of the prophets, the verb in this form can express nothing else but future time, when unaffected by a verb going before, expressed or understood, in construction with which it loses its own time, and takes that

name Jehovah has the appearance of being substituted for I SHALL BE, in the second charge of God to Moses, it may lead us to suppose that the full manifestation of Deity in his name Jehovah was reserved to a period yet future <sup>a</sup>.

of the governing verb. The frequentative sense of this tense, which it certainly sometimes has, cannot apply to the passage before us: it can only express future time, whatever be the mystery!

<sup>a</sup> The late Bishop Horsley agrees with Mr. Hutchinson, &c. in considering יהוה as a compound of יה and הוה. He differs from him in deriving יה, not from the verb-substantive היה, but with Cocceius and Vitranga, from יאה, or would make it a root by itself. "The name," he says, "we take to signify whatever is 'lovely,' 'fair,' and 'admirable' in the divine nature. But it is a name describing God, not barely as possessing these perfections in himself, but as putting them forth in act for the benefit and protection of the godly." The import of the compound יהוה he thinks may best be expressed in English by 'THE ALL-GLORIOUS-SELF-EXISTENT,' though it cannot be adequately rendered in any language.

But to this derivation of JAH, it has been objected, "certe à rad. יאה derivari nequit, quia & numquam in ה mobile mutari solet."—SIMONIS.

This author suggests: "Quid? si deduceretur à rad. Æthiop. ייה 'mitis' 'clemens fuit.'" But the great objection to both these derivations is, that they are not Hebrew; and it would be extraordinary that a word consecrated to express the consummation of excellency, or to designate a particular attribute in the Deity, should actually have become obsolete in the Hebrew dialect.

But I am persuaded we must have recourse to the Hebrew verb-substantive היה, for the derivation of יה, JAH. "As if an abbreviation," as Mr. Parkhurst observes, "for יהיה." And I think there is something in his suggestion, that the relation between יה and the verb היה is intimated to us, the first time יה is used in Scripture, Exod. xv. 2; and I conceive that the

The other epithet of Deity, which first occurs in the opening of this ancient book, as in the book

use of the same verb, in the denunciation of the divine name to Moses from the bush much corroborates this notion, or rather, clearly proves its correctness.

But the defect of the Hutchinsonian school seems to be, that they do not sufficiently mark the distinct meaning of the two verbs of existence *היה* and *הוה*, as entering into the composition of the divine name *יהוה*, Jehovah. The distinction between the two verbs is well stated by Bishop Horsley, though he rejects the part of the derivation from *היה*.

“The difference between this root *הוה* and the verb-substantive *היה*, we take to be this: the verb-substantive implies either *ειναι* or *γενεσθαι*; either simply to be, or to be by generation, or production out of some other thing previously subsisting. But *הוה* imports simply ‘to be,’ without generation or production; *ειναι απεν του γενεσθαι*.” See also Simonis on *הוה* and *היה*.

The divine name *יהוה*, Jehovah, as compounded of these two verbs, will then imply, HE THAT SHALL BE—THE UNCAUSED, SELF-SUBSISTING, OR “THE SELF-EXISTING, THAT SHALL BE, OR BECOME SUBSISTING IN ANOTHER MODE OF EXISTENCE,” “THAT SHALL BE PRODUCED,” “THAT SHALL BE BORN.” The divine name will then involve the mystery of the manifestation of the Deity in “the only begotten of the Father.” ‘Begotten not made, being of one substance *with the Father*,’ ‘born into the world.’

Unquestionably JEHOVAH is the highest epithet of the divine essence, the ‘self-subsisting Godhead,’ ‘the uncaused Being,’—if one might so unworthily express it—‘the eternal accident;’ but it denotes this essence to be manifested in a new state of subsistency. It denotes the self-subsisting Deity as manifested in a person of the Godhead becoming the ‘son of man.’ But the Godhead of the Father, and of the ‘Son, and of the Holy Ghost,’ we are to remember ‘is all one.’ The term Jehovah relates not to the personality of the Son, but to the DEITY so manifesting itself in the person of the Son-incarnate; and that Deity is the same in all the three persons—in virtue of which they are the same one, JEHOVAH.

The Son is not more Jehovah than the Father, or than the



of Genesis,—ELOHIM, is also full of important mystery. On the very face of the sacred page, we

Spirit, because the manifestation is made in his person ; for it designates not the *manifestation* so made, but the DEITY so manifesting itself. It is a name, not of the manhood taken into God, but of Deity so taking the manhood into itself, and showing itself through it. And, therefore, when the Son of God is regarded in any of his ‘official capacities,’ or ‘constituted dignities,’ the term Jehovah belongs not so properly to him, as to the invisible Deity which he represents, whose glory shines through his assumed and subordinate nature. The glory is his own, as he is one God with the Father, of the same essence, majesty, and eternity, and therefore the name Jehovah is often given to him personally in Scripture, for he is Jehovah. But appearing in his inferior nature as ‘the sent of God,’ ‘the servant of the Father,’ the title of Jehovah is more commonly reflected back on ‘him that sent him,’ and he is Jehovah’s Christ, although “in him dwelleth the fulness of the Godhead bodily.”

When Jah יה itself occurs as a name of the Deity, I conceive it should always be considered as an abbreviation of Jehovah. See Simonis in יה. And in those passages, where it has been supposed that “Jah, Jehovah,” occur together as two distinct names, the supposition has arisen, I am persuaded, from a wrong division of the letters—that these passages are, in fact, instances, where יהוה is written at full length יהיה ; see Isaiah xxvi. 4,—another proof of its true derivation from יהיה, the future of היה, and from הוה, the participle-present of הוה.

There is another appellation of Deity which we frequently find in connexion with Jehovah, which there is reason to suspect has been mistaken by translators ; יהוה צבאות, JEHOVAH SABAOth : this we generally find rendered ‘Lord of Hosts,’ upon the supposition that צבאות is the plural feminine of צבא, a ‘host’ or ‘army.’ The Septuagint translators, however, do not appear to have been fixed in their opinion respecting the meaning of this term ; for they not unfrequently, in this connexion, render it by Παντοκράτωρ, ‘Almighty,’ and the same word appears to occupy the place of SABAOth, Rev. iv. 8.

There are, indeed, great objections to the translation of

see its difference from Jehovah, in that the former is expressive of relation, the latter not. The con-

‘Hosts.’ A principal one is, that it places the name Jehovah in construction or relation, which in no single instance besides ever takes place, and cannot with propriety do so. This has led some critics to suppose that the word Elohim is always to be understood between them, as it is frequently written ‘Jehovah, Elohim, Sabaoth’—‘Jehovah, God of Hosts.’ But it is remarkable that we sometimes find אלהים before this word put in an absolute form, so that we cannot translate ‘God of Sabaoth,’ but ‘God, Sabaoth;’ and notwithstanding the more frequent elision of the final ם in our present copies, I suspect that the true transcript of the divine names is ‘Jehovah, Elohim, Sabaoth.’

Sabaoth, I conceive to be one of the names of God, rightly indeed derived from the root צבא, but the termination ה does not necessarily shew it to be a plural feminine of צבא, ‘a marshalled band,’ or ‘army.’

We find this termination in the proper names of men; as in ‘Lapidoth,’ ‘Naboth,’ &c.; and in the word ‘Behemoth,’ which is constructed as a masculine singular, we seem to discover its force. בהמה, signifies ‘a brute,’ or ‘beast,’ בהמות ‘the beast,’ by way of eminence, ‘The most eminent or remarkable of beasts.’

In Numbers xxxi. 42, we find ראנשים הצבאים, “the men that warred;” these are called, ver. 49, אנשי המלחמה, “men of the war.” So in Exodus xv. we have, “Jehovah is a man of war.” איש מלחמה, “Jehovah is his name.” In the Samaritan it is גבור מלחמה, “mighty in battle.” This, I think, gives the meaning of SABAOth as applied to Jehovah; and it seems to be so explained Psalm xxiv., for “Jehovah strong and mighty, Jehovah mighty in battle,” of the eighth verse, we have in the tenth, “Jehovah Sabaoth.” Compare also Isaiah xxxi. 4. &c. צבאות, Sabaoth, signifies, therefore, “the warrior,” by way of eminence, ‘*The mightiest of all who engage in the array of battle*’; perhaps, we may compare it with the modern title of “grand marshal.” As the term Elohim, as we shall afterwards find, sets forth Jehovah as the giver of grace and life, so SABAOth sets him forth as the protector of his people, the great

struction, ‘ my Elohim,’ ‘ thy Elohim,’ ‘ his Elohim,’ &c., are frequent. Jehovah is asserted to be the Elohim of these, but not of those. Whatever is the object of a man’s religious trust and worship, that is ‘ his Elohim;’ so that, besides the true Elohim, there may be false Elohim. There are also typical Elohim; but the name Jehovah never enters into these constructions. It were an absurdity to say, my Jehovah, thy Jehovah, &c., to speak of a false Jehovah, or to imagine a typical Jehovah; which renders it very plain, that we are right when we consider ‘ Jehovah’ as denoting, or at least containing in it, something that does denote the Divine essence, in its incommunicable, ineffable, and unrepresented properties, what the Deity is in himself, eternally and unchangeably, however he stands related to the creature, or whether there be or be

‘ captain of their salvation,’ leading them to victory, and executing vengeance upon their foes; as Isaiah speaks of what he saw in the visions of futurity, “ JEHOVAH SABAOTH mustering the hosts of the battle.” We have not yet the full manifestation of this name of God, or rather of God in this name; but it was early the theme of prophecy; even Enoch, the seventh from Adam, prophesied concerning it: “ Behold the Lord cometh with ten thousands of his saints to execute vengeance, &c.” And surely a type of this was shown to Joshua, when Jehovah appeared before him as “ a man with a drawn sword in his hand,” declaring, “ nay, but as the captain of the Lord’s host am I come.” The prophets indeed are full of the description of Jehovah’s appearing in the last day as a mighty warrior “ in the great day of the battle of Almighty God.” See especially, in Rev. xix., the vision of the “ WORD OF GOD, the King of kings, and Lord of lords, leading the armies of heaven,” —“ Who in righteousness doth judge, and make war.”

not any creatures at all. And therefore the application of the name Jehovah to the Lord Jesus, is an irrefragable proof of his 'eternal power and godhead,' in the most absolute sense.

In comparing the term Elohim with Jehovah, another remarkable peculiarity also strikes us in the very onset, which it may not be inconvenient to note, before we inquire the meaning of that relation which the term expresses. The peculiarity is this, that though the singular form of the word was in use—Eloah—the sacred writers most frequently, and on the most solemn occasions, use the plural form, Elohim. This cannot be without some particular reason; and we may fairly suppose the motive to be most important, when the spirit of inspiration will not relinquish the use of the term in a world so prone to polytheism,—not even when guarding most strictly the doctrine of the unity or oneness of the Divine Being<sup>a</sup>. We cannot but infer from this, that the truth is, there is a plurality of some sort in the one God. And how is this manifested in various ways in the Scriptures? As we read through the sacred page, we discover that more than one only person is referred to as God, even as Jehovah; but still it is plain that the Elohim are one Jehovah, the same indivisible Deity.

Whether the notions of the ancient believers

<sup>a</sup> As "Hear, O Israel, Jehovah 'is' thy Gods—thy Elohim—Jehovah 'is' one."

were more or less distinct respecting this plurality in the Deity—for they could not be altogether ignorant of it—the Christian believer has a luminous display of what it is in the New Testament. He has only to look to the initiatory rite of our holy religion, as commanded to be administered by our Lord himself—“Baptize them in the NAME of the Father, and of the Son, and of the Holy Ghost.” Surely this sufficiently explains why the NAME, ‘in which the fathers put their trust,’ should have been ‘Jehovah Elohim,’ rather than ‘Jehovah Eloah;’ though Eloah is not an improper term, because the Elohim are one object of trust and of worship, and are never separable, even in thought, from each other; no, not when manifested in their distinct relations to their dependent worshipping people.

What kind of relation the term ‘Elohim’ implies, has been the subject of very earnest inquiry to many pious and learned writers; and it will not cease to be ‘sought out by them that have pleasure therein.’ For what can be an object of greater interest, than to know the relation in which the Great God stands to us, who are waiting his appearing, when, whatever that relation is,—‘Lord,’—or ‘Father,’—‘Source of endless life and bliss,’—or ‘the just Judge,’ and ‘the Avenger,’—all must know and feel that he is JEHOVAH.

We cannot, indeed, but conclude, that the meaning of this relation cannot be seen or understood

so well in the Old Testament, as in its fuller manifestation under the Gospel dispensation. We can best understand the real relation by the NAME, as now put upon us in the blessings of the Christian Church. We can best understand it—in knowing “the grace of our Lord Jesus Christ,” as “a Child born to us,” “a Son given,” keeping in view all that pertains to the sacrifice of his death, to his glorious resurrection, and to his heavenly priesthood and kingdom,—in knowing “the love of God” the Father, the love that he has to us, as united to his Son, as “his God” and “our God,” as “his Father” and “our Father,”—and in knowing what is “the fellowship of the Holy Ghost,” the Comforter, ‘sent down from heaven,’ as a gift and emanation from the glorified Saviour, to dwell within us, and to raise us, by the operation of his mighty power, to the state and place where Christ our Saviour is gone before.

This, it were reasonable to suppose, can best explain to us what is meant by the relation of Elohim which Jehovah bears to his people, and through which relation, when fully completed, he will manifest, more than in all the exertions of his Almighty power, and in all the evident demonstration of his eternal Godhead,—that he is JEHOVAH, the self-existing and eternal Deity unchangeably the same, but who, notwithstanding, was to assume a place in his own creation in the glorified manhood of the Lord Jesus, united into his second person and taken up into God.

But our object at present is to inquire into the kind of relationship which the word Elohim itself implied, as an appellation of the revealed object of the religious worship of Job, and of the ancient believers under the Old Testament.

Some of them, we find, trusted in God as the Elohim of their fathers, having been brought up ‘in the faith of him from their infancy. This appears to have been the case of Job. Others, as Abraham, were called out from the midst of idolaters, commanded to forsake their strange Elohim, and to take Jehovah for their only Elohim. Jehovah was the only Elohim known in the family of Noah; but when his descendants had corrupted themselves, they chose them ‘new Elohim,’ for the object of religious worship, whatever it was, bore the title of Elohim: so that the name came to express generally the relationship between the worshipper and the God worshipped, whatever the expectations of the former were upon the latter, or with whatever attributes his imagination had invested his ‘strange God<sup>a</sup>.’ But among all the nations of antiquity, we may safely aver, that the idolater looked to his God as the author of his being, and of his well-being, and expected at his hands, however earthly prosperity might occupy his chief concern, his portion in an after-state; for atheism and materialism are doctrines which have been comparatively

<sup>a</sup> Hence a derivation taken from the Arabic *ʿabada*, to worship, “quod colitur.”

of modern growth among the fallen children of Adam. The existence of the soul after death, in a state of separation from the body, was the unanimous persuasion of all ancient nations. Neither among the worshippers of the true Elohim, nor among the worshippers of idols, do we ever find the notion, that death was an extinction of being altogether. And this is some proof that the children of men did not understand that the sentence of temporal death pronounced upon them in Adam after his fall, implied the annihilation of the spirit, as well as the dissolution of the body. But whatever the idolaters meant, when they applied the term Elohim to the objects of their worship, the term itself was evidently borrowed from the faithful patriarchs. Among them we know for certain, that the term Elohim, with whatever difficulties and uncertainty the tracing of its etymology may be now attended, implied a relation of a most blessed kind.

The late Bishop Horsley remarks, and his observations, as far as they go, will be of the greatest service in guiding our inquiries, “ Our Saviour argues from the strict sense of the words, ‘ I am, the God of Abraham,’ &c., from the force of the Hebrew ELOHIM that Abraham, Isaac, and Jacob, must rise again, because Jehovah is their Elohim, and he cannot hold the relation of Elohim to dead men: therefore, those to whom he holds that relation must live. The relation, therefore, is that in which the donation of life and well-being is implied,



and the perpetuity of the relation. God, in this reasoning, is set forth as the giver of life to whatever lives, the free unchanging giver of it, that he, to whom God is Elohim, cannot but live. All this is inferred from the word; for our Lord reasons *ex vi terminorum*: all this is therefore included in the meaning of the word."

These reflections are of great importance. But we may observe, that whatever communications of good, or of well-being, the relative meaning of Elohim implied, it must of course presuppose actual existence in life: whatever relation, therefore, Elohim implies, the force of our Lord's argument consists in this, that Jehovah should own that relation, as still existing between him and Abraham, Isaac, and Jacob, when he spoke to Moses from the bush, more than three hundred years after they had been gathered to their people. But the Elohim is not Elohim to the dead; therefore they 'all lived to him.' For an acknowledged relation, acknowledged as now existing, supposes the existence of the correlative. The relationship of Father ceases, among men, when the children are no more: the widower is no longer a husband. But the argument of our Lord with the Saducees, from the force of the term Elohim, goes certainly farther. He is not content with proving that Abraham, Isaac, and Jacob, were then 'alive to God;' but, admitting they were 'dead' in one sense, he argues "now that the dead are raised even Moses shewed you at the bush."

The term Elohim, then, the relation being admitted, pledged a state of well-being of a particular kind, which implied a resurrection from the dead : it implied that the correlative, neither with respect to his spirit, nor with respect to his body, should be left where he was.

The words of our Lord, in his previous answer to the Sadducees, replying to their favorite dilemma, “ Whose wife shall she be ? ” are full of interest and information. He draws a distinction between “ the children of *this world*,” and “ they which shall be counted worthy to obtain *that world*, and the resurrection from the dead.” “ They neither marry, nor are given in marriage ; neither can they die any more, for they are equal to the angels : and are the children of God, being the children of the resurrection.” These last expressions are particularly to be noted. ‘ Are the children of God ; ’ this in Hebrew would be ‘ Beni Elohim <sup>a</sup>,’ expressing the correlative of Elohim : we see, therefore, ‘ the kind of life’ and well-being, which the force of the relative term Elohim somehow or other implies, not merely that God is, as Creator, “ the giver of life to whatever lives,” but as He is “ the Father of lights, with whom is no variableness nor shadow of turning, who of his own will begat us, by the word of truth, that we should be a kind of first-fruits of his creatures ; ” as he is the AUTHOR OF ETERNAL LIFE TO

<sup>a</sup> בני האלהים or בני אלהים.

them that obey him. It refers not to that state of being which we now receive from him, by descent from our first Parents, whereby we become sons of Adam ; no, nor to that ‘ life ’ which sustains the separated spirit of every man in the mansions of the dead ; but it refers to that gift of ‘ new life,’ in spiritual regeneration, whereby we become ‘ the children of God,’ and ‘ heirs of the world to come.’

It is remarkably added, “ being the children of the resurrection ;” the resurrection is the consummation of regeneration. “ Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption ;” and therefore, though those who are baptized into Christ by adoption, and by the gift of life, in Christ, are now the sons of God ; yet they cannot appear as such, nor are they fully such till they become ‘ the children of the resurrection ;’ the resurrection is “ the manifestation of the sons of God” of the Beni Elohim. Therefore, with regard to the ‘ sons of God who are in the flesh,’ this ‘ corruptible must put on incorruption, and this mortal must put on immortality ;’ and, with regard to the Beni Elohim which are in the mansions of the dead, they must rise again from the state of death in which they are ; and if Abraham and Isaac are sons of Elohim, they must rise again : the adoption is not fully received but in the redemption of the body.

This, and not less than this, by our Lord’s argument, must have been the force of the relative term Elohim. It pledges the new relation in which

Jehovah stands, to regenerated, glorified men, and as HE SHALL BE WHAT HE SHALL BE, so it does not yet appear what they, the Beni Elohim, shall be, but “we know that when HE shall appear, we shall be like HIM; for we shall see him as he is<sup>a</sup>.”

<sup>a</sup> “The true etymology of these words, Elohim and Eloah,” Bishop Horsley observes, “has never yet been satisfactorily resolved.” See ‘a Disquisition on the Etymology and Import of the Divine Names.’ Biblical Criticism, vol. i. p. 20.

This able disquisition has illustrated, indeed, what the bishop remarks on this subject: “it is much easier to detect error than to discover truth.” When this eminent critic has ably stated the objections which lay against other etymologies which have been advanced, he confessedly states his own as a ‘mere conjecture:’ that אֱלֹהִים and אֱלֹה are indeed derived from the root אָלַה, “and that it is no improbable conjecture, but we can call it nothing more, that THE GOOD, το αγαθον, was the original sense of the root; which sense is still preserved in a derivation from it in the noun אֱלֹה, in the Arabic language.”

But still the improbability startles us, that the original sense of so important a term should be lost in the Hebrew dialect, so that we find no traces of it whatever in the sacred writings! I conceive our safest plan were to keep close to the allowed Hebrew meaning of the root אָלַה. For, upon the whole, there seems to be less violence in the conjecture, which supposes a small anomaly, perhaps for some particular reason, in the derivation of אֱלֹהִים, from אָלַה, a verb ‘defective Lamed He,’ than gratuitously to suppose another אֵלַה, of which there are no traces, where the *He* was radical and immoveable. In examining the places where this word occurs either as a verb or a noun, we find very clearly the sense of “adjuring or binding by an oath,” which is also the leading meaning of the term in the Arabian language. For the verb, see Judges xvii. 2, and 1 Sam. xiv. 24. In this passage, the word is exchanged, in ver. 28, for הִשְׁבִּיעַ, the more usual term for ‘swearing,’ or ‘causing to swear.’

And thus in Gen. xx. 8, where Abraham says, נָהִיתִי מִשְׁבַּעְתִּי,

However, therefore, the labours of the etymologists may fail in producing entire conviction in the minds

“thou shalt be clear,” or “free from my oath,” when his servant repeats his words, ver. 41, he says, תִּנָּה מֵאֱלֹהֵי שָׁבַע. Perhaps, if there is any difference between שָׁבַע and אֱלֹהֵי, the former denotes ‘swearing’ generally, and the latter applies more frequently to that form of swearing, where one that has authority binds another by adjuration, by the pronouncing ‘the words of an oath’ which lays all who hear under its obligation. See the several passages referred to by Mr. Parkhurst. The high priest puts our blessed Lord under the obligation of such an oath: “I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.” Here, according to the Levitical law, our Lord heard the words of an oath, אֱלֹהֵי, and was bound to answer.—Comp. Lev. v, 1, &c. and Prov. xxix. 24.

But I cannot think with Mr. Parkhurst, and the authors whom he follows, that אֱלֹהֵי itself denotes, as its primary meaning, ‘the pronouncing of a curse.’ The violated oath, it is true, hung over the perjured man as a curse, and the form of adjuration frequently was the denunciation of a curse, “cursed be he that”—“The Lord do so to thee, and more also,” &c. But the curse, as such, had another name, אָרַר, and I conceive אָרַר and אֱלֹהֵי, in their strict import are not synonymous. And besides, the adjuration was not always in this form; especially when one pronounced it upon himself, laying himself under the obligation of the אֱלֹהֵי, it generally ran, “as Jehovah liveth, before whom I stand.” And this, I conceive, is the particular form of the אֱלֹהֵי, that we should have regard to, in deriving the name of God, אֱלֹהִים, from this root, importing that He had been pleased to bind himself, for the greater assurance of the heirs of promise, under the sanction of an oath, as men are wont to do, when they would put an end to all strife. “God,” as the apostle, observes “confirmed his promise to Abraham by an oath, and because he could swear by no greater, he swore by himself: “By myself have I sworn saith the Lord.” Here we have God a ‘swearer,’ or rather *one sworn*, and pledging by his oath, that Abraham, and all of Abraham’s faith, should

of some respecting the derivation of the term Elohim, we ascertain its force and import, in the

be heirs of the world to come; so that the very name of swearer, in taking upon himself the obligation of such an oath, showed the absolute certainty of a blessed resurrection to all to whom the oath was sworn. The very relation which our Lord himself has taught, is to be found as clearly implied in the term Elohim.

It is true, the name Elohim arose not from this transaction with Abraham. It was known as a name of God in Paradise, Gen. iii. It was known before the foundations of the world were laid: Job xxxviii. 7. But we know of one that is before Abraham was, 'a father of the faithful' too, in a higher sense than Abraham; and who, like him, could 'receive promises' for himself and for those whom he represented, even our Lord Jesus Christ, as he stood before all time began in the divine councils, not as God, but as 'with God,' the LORD CHRIST ELECT, standing before his Father in the assumed relations of his predestinated character, and representing all to whom he was to give power to become the sons of Elohim, as heirs with him of the world to come. "He verily was ordained before the foundation of the world." 1 Pet. i. 20. And "He" the Father, "has chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." Compare many other parallel passages.

The name ELOHM took its rise, then, from this 'ante-mundane oath,' which is so often referred to in the sacred Scriptures, as the great sanction of the believer's confidence in God. The transaction with Abraham, and the children of Abraham in him, was but a type of this; the prototype was then with God in heaven. The condescension of God to swear by himself, in order to confirm a covenanted promise, was not first shewn to man upon earth, but was shewn in a former world. And he that received the promise and the oath, and with whom the covenant was arranged before all time began, was the everlasting Son of God; not as he was in himself Elohim and Jeho-

passage just considered (our Lord's argument with the Sadducees), from an infallible teacher, in strictly

vah, but in the foreknowledge and anticipation of his ordained assumptive relations, in which he was to stand to deity in the character of a commissioned agent, 'Jehovah' standing forth as the 'angel Jehovah,' as the 'First-born among many brethren,' and contemplated as one with them, stipulating with the heavenly Father as "his Father and their Father, as his Elohim and their Elohim." With the Deity in the person of the Father particularly, because the Holy Ghost also was, in virtue of the same covenant arrangement, to take upon him assumed relations, proceeding not from Deity alone, from the person of the Father and of the Son in the Eternal Godhead, as his eternal personality is described, but proceeding from the Son also, in his new assumed relations; and *through Him*, to be sent down, or poured out from heaven by the Father, as the Father and Elohim of his Christ. His Christ, whom, as was shewn in the covenant, after he should, in his assumed humanity, have died, as an expiatory and vicarious sacrifice for the sins of the people, God would raise from the dead, and his given portion of mankind in and with him, to the life immortal. So that we perceive how God was the Elohim to the predestinated man Christ, as well as to Abraham, and all the faithful.

The representation of some very excellent divines, that the covenanted promise and the oath was between the Three Persons of the Godhead, considered as such, I cannot but think to be a very incongruous position; and to savour rather, though certainly these authors meant not so, of Tritheism; at least, the less accurate language of inferior writers of this class seems to represent three independent spirits bound together, not by the oneness of their essence, and the identity of every attribute, but by oaths and contracts!! Nor am I sensible that we have in Scripture the least intimation of such a transaction between the divine persons, as such, either literally or figuratively; the contracting parties are, the indivisible Godhead on the one part, and on the other Jesus, not as 'in the form of God,' but contemplated as 'emptying himself, and taking upon him the form of a servant, and being made in the likeness of men.'

following whom we cannot err. Nor would it be material to ascertain, that such a wonderful relation was indicated by the very radix of the word. It is enough to know that Jehovah, when he assumed the appellation of our Elohim, pledged himself to sustain this relation, and explained it in the institution of his Covenant, whereby he became Elohim to his favoured people.

For we must be careful to remark, that ‘sons of

Nor can I discover anything in the inspired writings that countenances the notion, that the singular Eloah, when applied to deity, signifies any thing different from the plural Elohim, or that the former is to be applied to the second person, in a passive sense, as ‘made a curse for us.’ Both terms exhibit the Deity as ‘engaged by an oath, to believers in Christ, their head and representative, considered as one with them, that God would raise them with him to immortality and a glorious existence.’ According to what was exhibited in the everlasting covenant, of which covenant he was to be both the purification-sacrifice, ‘the life’s blood,’ and the sanctifying priest, this is the record concerning Him, “who came both by water and blood:” “that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life.” Eloah, as well as Elohim, is used of the Tri-une God: Eloah, because the Three Persons are one in essence and being; Elohim, however, is the word far more frequently used, after the time of Moses at least, for it is a peculiarity in the Book of Job, that Eloah is more frequent, though Elohim is also used; and it is impossible to conceive any other satisfactory reason for this preference, as has been remarked, but because there is a plurality of persons in the Deity. In the few instances, also, where the plural term is used of one of the persons, the mystery of ‘One in Three,’ and ‘Three in One’ is carefully to be kept in view; and this mystery alone can give propriety to the language of Scripture in almost every page.



the Elohim,' is not a *natural* relation that men bear to the Creator: Believers in Christ, we are told, must receive the gift of 'power,' 'right,' or 'privilege' 'to become sons of God,' "which," it is said, "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It was by a positive institution of God's own ordaining, we shall find, that from the first the Deity assumed or acknowledged the relation of Elohim to the children of Adam.

The name of this institution, we translate by the term 'covenant,' or 'testament,' but neither of these terms exactly or fully answers to the name. It is, indeed, so far 'a covenant,' that it is a solemn engagement on the part of God, and binds sacred obligations on the part of man; but is not of the nature of a contract between two parties, each having their respective conditions to perform: and it is only in one single point of analogy that it can be called a 'testament;' because the benefits which it conveys do happen to come to us as the behest of a Benefactor and relative who has died, and, in consequence of his death, as necessary to our heirship. One could almost have wished, that, together with the names Jehovah and Elohim, the original word, Berith, might have stood on the sacred page untranslated: for indeed no language contains an equivalent term: it is, in truth, but another name for '*the dispensation of Christ*,' which was from the beginning shewn in types and sacra-

mental pledges ; and as nothing else is similar to this dispensation, so the name of no other transaction among men can be employed, to translate exactly and fully the appellation which it bears. The ordinance of the Berith was the appointment of the sacrificial rite, with its mystic ceremonies, and derived its name from the ‘cutting in pieces’ of the victim, or because the shedding and application of its blood was represented as being ‘a purification from sin, and a preservative to immortality<sup>a</sup>.’

It was an institution ordained by God, in which he designed to shew the manner in which he could take out of the sinful race of Adam, “dead in trespasses and sins,” a people for his NAME ; by what means he would raise them from their natural state, and assume the relation of Elohim to them. The assuming of this relation by the Berith, is plain from the ceremonial language of Moses respecting the terrestrial Israel,—“That thou shouldest enter into covenant, Berith, with Jehovah thy Elohim, and into his oath ;” “that he may establish thee for a people unto himself ; and that he may be unto thee for Elohim.” Deut. xxix. 10. But, as we look for the fullest reve-

<sup>a</sup> ברית is by some derived from ברה ‘to divide’ or ‘separate,’ because the sacrificed victim was ‘severed asunder’ or ‘cut into pieces :’ others derive it from בר, or ברר, ‘to purify’ or ‘make clean,’ and make ברית to signify ‘a purification sacrifice.’ The ‘alkaline salt’ was called by the same name. Salt was used in covenants, and in all sacrifices, as a symbol probably of cleansing, perhaps also of *immortality as communicated to the body*, from the known powers of this substance in preventing the dissolution of dead animal matter.

lation, now attainable, of what Elohim signifies, to THAT NAME put upon us in our Christian baptism, so, for the real explanation of the Berith, and of its mystic rites, we must look to "God" as manifested "in Christ reconciling the world to himself, not imputing their trespasses to them, but having made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." We must contemplate "the God of peace bringing again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant."

The title Berith is often applied to the victim itself, in the act of being sacrificed. Jesus, making peace in the blood of his cross, and in death being life to the men of his covenant, in this sense, is the true Berith. When the name applies to the reconciliation, and league of amity, made over the victim slain, we must look to the peace and spiritual union which we have with our reconciled Father and Elohim, by faith in him who was delivered for our offences, and raised again for our justification: even our "justification" and vindication into the life "eternal."

The ceremonial Berith, as has been observed, in these ancient times, was merely a shadow, of which the sacrifice of Christ is the body. The first time the mention of the Berith occurs in the book of Genesis, it is referred to as a thing already known; God says to Noah, in the view of bringing the flood upon the world of the ungodly, chiefly, as it should seem,

because the sons of Elohim, such as were professedly such, and formed the visible church of God upon earth, had corrupted themselves, a corruption which had first begun by their making affinity with the daughters of men—on this occasion, when God announces the death of every living thing that breatheth, he says to Noah, “But with thee will I establish my covenant.” And we know that in the family of Adam the sacrificial rite had been already instituted, as shewing the mode of fallen man’s acceptance with God through faith—through faith of ‘a life to come,’ unquestionably! or Abel, paid dearly for his offering of his “better sacrifice.” God uses a similar language, when he calls Abraham out of the midst of an idolatrous world. “I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, *to be Elohim to thee and to thy seed after thee.*” Gen. xv. 6, &c.

In God’s intercourse with Abraham, we first have displayed to us the exact ceremonies of the Berith. It is celebrated that God may give to Abraham a pledge of his promise, for his assurance respecting his inheritance of the land of Canaan. Abraham seems to ask for it; and when commanded to bring the victims, he appears to know what to do with them. “He divides them in the midst, and lays each piece, one against, or over against another,” and evidently expects, what afterwards took place, that the symbol of the Divine Presence would pass

between them, which shows that this mode of sanctioning engagements, promises, and treaties of peace, which afterwards so remarkably prevailed in all nations of antiquity, was already a common practice among men. It was, in fact, the custom of giving a religious sanction to a temporal transaction between man and man; the celebrating on the occasion the most sacred rite of their religion, was the highest proof which they could give of their being sincere and earnest in their engagements; their hope of mercy and acceptance with God was displayed on the occasion by its wonted pledges. It seemed to say, ‘God do so to me and more also, if I violate my pledge.’ This religious ceremony was an additional sanction, or at least added an awful solemnity to the oaths administered on the occasion. The Berith and the oath<sup>a</sup>, are the “two immutable things,” and we find a similar observance among the Christians of former ages; they not only took the usual *oath*, to sanction the agreement or engagement, but received the sacrament of the Lord’s supper as an additional voucher of their truth.

There was certainly a condescending to the customs of men, when as we have noted, God, to give assurance of “the immutability of his promise, confirmed it by an oath;” it was unnecessary, and he *could* swear by no greater, but he condescended to “swear by himself.” So in celebrating a Berith, for the same purpose, there was something of the

<sup>a</sup> הִלָּח.

like condescension to human customs. The Berith was the exhibition of his own grace and mercy to man in Christ. As a sanction to his promise, it could not therefore mean, exactly, what it meant as a sanction to a man's engagement. As the act of man with his fellow-men, the sanction was ; " As I hope my God will help me and fulfil his pledges of redemption unto me, so will I be faithful." As an act of God, the Berith seemed to say ; " As I pledge eternal life to my people through my well-beloved son, dying and reviving, so do I pledge the fulfilment of this particular promise." " It is inviolable, and immutable, as my eternal covenant in Christ."

Hence these "covenanted promises" were called by the name of Berith, whatever they pledged. As for instance, God's promise to Noah that he would never again destroy the earth with a flood, and that day and night, and the vicissitudes of the seasons, while the earth remained, should not cease. The appointment, or the engagement itself, whether conditional or unconditional, was not, strictly speaking, the Berith, or covenant ; but this was the name of its sanction<sup>a</sup>. The Berith, as we have seen, was an exhibition of the hope of faith, the scheme of redemption in Christ, how he should become a sacrifice for

<sup>a</sup> Thus among the ancient Greeks. Their 'Σπονδαί,' 'Spondæ,' were properly the libations poured out to their gods, when they would sanction a treaty or agreement ; but the term applied also to the treaties or agreements thus solemnly sanctioned.

sins, and the fountain of new and spiritual life to his people, that he might give them power to become the sons of Elohim, and raise them up at the last day.

That this was the expectation of Abraham, in virtue of this covenant, whereby Jehovah became his Elohim, is beyond all doubt, "He believed in him who raiseth the dead," he received a promise that he should be "heir of the world to come." Speaking of these patriarchs, the Apostle observes, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God:" that is, their Elohim: "for he hath prepared for them a city."

Very similar to these, we shall find, were the hopes of Job in Jehovah, as his Elohim by divine institution or covenant, though not by Abraham's covenant: it wanted the sign of circumcision. In this religious faith, as received from his ancestors, he was 'sound;' and was 'upright' in his conduct and conversation; 'he feared Elohim and departed from evil<sup>a</sup>.'

<sup>a</sup> All the names of Deity that we have attempted to illustrate are found in the Book of Job. All, except Sabaoth, are ex-

Such a character was Job, eminently such, among the men of his generation. But as we shall be called to see hereafter, there was still something in Job, that required the chastening of the Heavenly Father, in order to make him partaker of his holiness, and for his future exaltation. Who would have suspected pride in Job, and the latent sparks of a self-righteous spirit! Who would suppose that

pressly and frequently mentioned, and this name is implied in the functions attributed to the Living Redeemer. EL, the Omnipresent, everywhere at hand. SHADDAI, the supplier of all sufficiency. ELOHIM, the author of eternal life, as set forth in the Berith, or everlasting covenant. SABAOTH, the mighty champion, who, in the last day, stands up as the Redeemer of his brethren, and conqueror of all his foes; and in all these names, he that is Jehovah is manifested—The eternal, self-existent Deity, in one of its persons, become subsisting in a created nature. So that he is, at the same time, God with God, and a creature with his creatures, seen, yet unseen, comprehended, yet incomprehensible. Taking the manhood into God, and through that manhood, manifesting in everlasting ages, to all created beings, the glories of the Invisible Deity. Even so, when “God shall be all in all.”

And how is every name of Deity—of manifested Deity, concentrated in the name of Jesus! And, in the salvation that Jehovah, as Immanuel, accomplishes, how are the virtues of every name displayed! One single reference convinced Nicodemus, that Jesus of Nazareth was EL. That he is Shaddai, every believer in his name is taught to feel, not only in the supply of all his temporal need, but in the operation of that power that worketh in us mightily; and when he, who is very weakness, finds that he can do all things through Christ that strengthens him! How he is Elohim, the author of eternal life, through the blood of the everlasting covenant, all the dispensation of the Gospel shews; and Him we expect as Sabaoth, the deliverer and avenger.



such a man would despise the chastening of the Lord, and faint when he was rebuked of him! But of all these we shall find him convicted by the Almighty himself. Job had been a very prosperous man. Not many such are called; and our Lord has marked in very strong language the particular interposition of Almighty power, which, in their case, is necessary to ‘keep them from the evil,’ that they may enter into the kingdom of heaven.

His wealth is described according to the manner of these ancient times; the detail indeed is not very unlike what would be the specification of the property of an Arab sheik, or petty prince of the country where Job lived, at this present day.

Ver. 2. And there were born unto him seven sons and three daughters, and his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household<sup>a</sup>; and this man was the greatest of all the men in the east.

‘The greatest,’ perhaps, not only in respect of his wealth, but in respect of other circumstances, which procured him respect and influence among his countrymen.

The following verses seem to describe the love and unanimity of his children one with another, one of the happiest sights that can gladden a parent’s eyes! and at the same time we note his

<sup>a</sup> Or servants, perhaps of slaves.

religious care over them as the patriarchal priest of his family.

Ver. 4. And his sons were wont to make a feast<sup>a</sup>, each at 'his' house on his day, and to send and invite their three sisters to eat and to drink with them.

Ver. 5. And it was so, that when the days of this feast returned, Job would send for, and sanctify them, and would make<sup>b</sup> ready in the morning, and offer sacrifices according to the number of them all. For Job said, it may be, that my sons have sinned, and have renounced Elohim in their hearts.—Or, “when they blessed God in their hearts.” Thus did Job continually.

Either, at a certain season, they were accustomed to hold this feast for seven days together, meeting by turns at each other's house ; or, as it has generally struck expositors, each brother on the return of his birth-day. We know that the celebration of birth-days was of high antiquity ; and the hospitable feast given on these occasions, especially as it regarded the entertainment of the poor, or of inferiors and dependents, might have been originally expressive of gratitude to God, the author of their wealth and preserver of their lives<sup>c</sup>. This seems to discover the reason that Job fixed on these days in particular, for celebrating the peculiar rites of his religion on the behalf of his children.

<sup>a</sup> Mr. Good : “ were wont to hold a banquet-house,” or “ open house for feasting.”

<sup>b</sup> “ Or make early preparations.”

<sup>c</sup> Compare Gen. xl. 20, and also our Lord's idea of a rich man's feast.

These rites of the patriarchal church are clearly marked in this passage—the ceremonial of sanctifying—and the offering of the propitiatory victim by the priest on behalf of the worshipper. The particular meaning of sanctifying here, as in 1 Sam. xvi. 5, and in other passages, is the preparing a person by certain appointed ceremonies, to partake of the benefit of the approaching sacrifice. We are not told expressly what these ceremonies were in the patriarchal church; but the Jewish ritual, as appointed by him who was the author of these earlier mysteries, and which was intended to shadow forth the same great truths of his covenant with restored man in Christ, sufficiently discovers their nature. These ‘baptisms,’ or rites of purifying, which either went before or accompanied the sacrifice, consisted generally in the application of water. The Jews considered it to be a maxim, in their ritual service, “no sacrifice without baptism.”

St. Paul refers to their “divers washings,” or “various baptisms,” and explains to us what they signified in the spiritual dispensation of the gospel; “for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God.” The apostle particularly refers, we perceive, to the water of purification, prepared, as is ordered

in the nineteenth chapter of the book of Numbers, by the mixing of the ashes of a red heifer, which had been previously burned as a sacrifice, with water and scarlet dye ; this was to be sprinkled with a bunch of hyssop, to cleanse and purify.

This chapter, with such a comment, contains the true key to “ the doctrine of baptisms,” and explains many mystical allusions which we find in the New Testament, respecting “ the washing of water by the word ;” why it should be called “ baptism into death,” why “ the laver of regeneration,” and why Nicodemus should be blamed by the heavenly Teacher, for not comprehending the new birth “ by water and the spirit.” The washing, or purifying with water, could not itself convey the notion of a participation in the death of one that had died, or of a regeneration to a new life in him who was raised from the dead ; but in the preparation and use of “ the water of separation,” the allusion is clearly seen ; it seems to say, ‘ the water which sanctifies, or conveys a holy character, receives its virtue from a victim slain for you, which has been dissolved in it ; and, by its admixture of scarlet dye, when sprinkled upon you, the victim, which makes the expiation, is shown to live again upon you and in you, as the blood of your new life.’

I do not pretend to know that just such a ceremony accompanied the *patriarchal* sanctification ; but such is the institutor’s explanation of the rite, on another very similar occasion. The ceremony

of washing or baptizing, in immediate connexion with sacrifice, is therefore to be understood to denote the conveyance of purity and holiness with newness of life, from the spotless victim which is offered to make the atonement. This is the innocency in which the true and spiritual worshipper of Elohim washes his hands, when he compasses his altar. Certainly, through the operation of the Spirit, he brings a penitent heart; but that is not innocency, it is only a spiritual conviction of the evil of his sins. He will not fail, the Lord working in him, to bring forth fruits meet for repentance: these attest his sincerity, and satisfy his observers; but these are not his holiness—the altar must *sanctify* both him and his gifts.

This holiness of character was sometimes conveyed by touching the person with oil mingled with blood from off the altar; sometimes by contact with a holy thing, or by a fixture to the temple which had been consecrated: and every part of the ceremonial law, by which we may illustrate the rites of the patriarchal church, proclaims and shadows this great truth—that the sanctifying or consecrating of those whom the death of Christ redeems, and cleanses from all unrighteousness, is only effected by union with Christ and by spiritual communication from the risen Saviour through the Holy Ghost. Christ ‘sanctified himself, that we might be sanctified through the truth.’ The earthly tabernacle in which the Lord of glory was incarnate, was taken

and separated from corrupt human nature, dedicated to God, and prepared for the habitation of the Holy Godhead; and into a holy temple with his body his redeemed are built: "to whom coming, as unto a living stone," "ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." According to another metaphor, they are branches separated from their native tree, and are grafted into this new stock, that they may receive nourishment from the living vine. His sanctified humanity, like a grain of wheat falling into the earth and dying, being quickened again, bringeth forth much fruit "after its kind," and the fruit is the regenerated and spiritualized souls and bodies of his saints. The commencement of this great change, in its effects or symptoms, is evidenced by a moral and religious reformation in heart and life; but is in itself a true and real physical or supernatural operation carried on by the Almighty power of the Spirit which Christ bestows. Christ, as it were with conjugal affection, "has loved the church, and has given himself for it, that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish<sup>a</sup>."

Such was the mystery shown in the rites of sacrifice

<sup>a</sup> Eph. v. 25, &c.

and sanctifying, which, from the very earliest ages, the Elohim appointed as the form of worship with which he would be approached by those with whom he was pleased to establish his covenant of eternal life and peace. This was the ordinance of Berith. Thus Job worshipped him: such was the form of worship in which he had trained his children. He could not make them *spiritual* worshippers; the new birth, which is quickened from the atoning victim, is “not of blood,” “nor of the will of man,” but he could bring his children to the appointed ordinances, and pray and hope for an effectual blessing. This is all that the religious parent can do, under whatever dispensation of mercy.

Job was apprehensive his children had sinned: they needed, then, a fresh application of pardoning grace; and he would bring them to the means of grace: as it is expressed in the text, “for Job said, it may be my sons have sinned and renounced Elohim in their hearts,” or, as the words may be differently understood, “have sinned when they blessed Elohim in their hearts.” Of the respective reasons for these different renderings, I am hardly able to decide which preponderate<sup>a</sup>. On the

<sup>a</sup> That the term בָּרַךְ, so uniformly signifying ‘to bless,’ can never with propriety be rendered ‘to curse,’ as our authorized version supposes, I think is sufficiently clear. But there are reasons which render it not improbable, that those authors are not mistaken, who suppose that this term had by usage acquired another meaning, to ‘denounce’ or ‘renounce,’ or ‘bid good bye to.’

supposition of the first being the true one, it seems to express the apprehension, that his children might have transgressed, and had not continued in their hearts steadfast to the covenant of the Elohim; he would therefore do what he could, to make them formally renew that covenant. If the latter rendering be preferred, we may understand his apprehension to have been that, while his sons had been, with thankful hearts, acknowledging the temporal bounties of God on their birth-day festival, there had been also transgressions of his holy law, of which they ought to be brought to an humble acknowledgment, and be urged to sue for remission in the appointed form.

It is observed that this was Job's constant practice on all such occasions. Under every dispensation, those sacred ordinances which betoken the *fresh application* of pardoning mercy to the offending and penitent children of God, or which are appointed to convey *fresh supplies* of life and of spiritual nourishment, while we are 'perfecting holiness in the fear of the Lord,' are of perpetual obligation, and must be our frequent resources. Such are confession and absolution, and the receiving of the Lord's Supper in the Gospel Church. But in Job's

Notwithstanding what Mr. Parkhurst has observed, 1 Kings xxi. 10, 13, can hardly be satisfactorily explained, but upon this supposition,—and some will think, not Judges v. 24. It may seem also to have an indefinite sense in Gen. xlix. 28. What are called 'blessings,' in Jacob's prophetic farewell, are to some of his sons annunciations of evil.



days, as, for the same reason, under the ceremonial law, the whole process of the covenant was gone through on every such occasion: the atoning victim bled afresh, and the baptism into its death was again renewed. Because this was not the real covenant, nor this the true victim, nor this ‘the one baptism:’ all was but ‘a shadow of good things to come,’ and not ‘the very image of the things;’ all was designed to exercise the expecting faith of the people of God on their future Redeemer, and the everlasting covenant in his blood. They could not, the apostle observes, “with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then,” he argues, “would they not have ceased to be offered? because that the worshippers once purged, would have had no more conscience of sins.

But how much greater is the fulness of grace, as manifested in the Gospel dispensation to us, who are sanctified by the offering of the body of Christ once for all!” “for by one offering he has perfected for ever them that are sanctified.” The christian believer, once purged, has no more conscience of sins, that is, in view of God’s holy law and eternal judgment; the one sacrifice, by its one baptism, has purged for ever his guilt, and brought him into a new state of existence before God; but still he has conscience of sins in the view of the holy discipline of his chastening Father; still he needs new applications of mercy

here; and his sanctifying, though perfect in Christ, in its personal application, still needs perfecting and replenishing. Though the character given be indelible, holy things, on account of profanations and contracted defilements, need frequent cleansings and “reconcilings.”

The religious hope of believers, under the Abrahamic covenant, and under the covenant of the earlier patriarchal church, rested upon the same substantial grounds; but ‘life and immortality’ is now ‘brought to the light;’ promises then waited for have been fulfilled, or are now being fulfilled; the ancient believers had the promise of life from their covenant Elohim; but we have it from him “in actuality, or more abundantly.” We can now read and acknowledge that the Redeemer has been, to put away sins by the sacrifice of himself. We may know and feel—have ‘the answer of the conscience’—that Jesus is now risen from the dead, and is made a quickening spirit. Our life which is hidden with him in God, doth already begin to flow through the veins of his mystical body, restoring the dead to life, and animating, in a degree, the inert mass, which lay spiritually dead before; but still we wait for the glory that is to be brought to us at the revelation of Jesus Christ at his second coming.

What has been said, from a ‘comparison of spiritual things with spiritual,’ will give us a sufficient idea of Job’s religion, and of the religion which he had established in his family. What his

children were, under such management, we are not informed. But with regard to the patriarch himself, his character is unequivocally stated ; “ that he was sound and upright, and feared Elohim, and departed from evil.”

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## SECTION II.

*Job's Trial of Affliction.—The providential Government of God by the instrumentality of Angels.—The share of the Evil Spirit in the afflictions of Job.—His patient submission.*

It pleased God that Job, who had hitherto enjoyed very great prosperity upon earth, should fall into temptation, into the ‘fiery trial’ of most grievous affliction.

Several motives of ‘the Disposer of all things in heaven and earth’ are suggested to the sufferer, in our office for the visitation of the sick, as probably moving the Lord to afflict him ; “ whether it be for the trial of faith, for the example of others,” “ or to correct in you something that doth offend the eyes of your heavenly Father.” All these motives, it will appear in the sequel, may be ascribed to God, in his causing Job to be afflicted.

Job's trial did purify and raise the standard of his faith, and he has become an example to others.

We learn much from the circumstance, that Job's faith in Him that was to come, notwithstanding his weakness, and infirmities in other respects, shines forth in such strength and splendour, when he despairs of all besides ; "ye have heard," says St. James, "of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy."

But there was also 'something' in Job that did 'offend the eyes of his Heavenly Father,' notwithstanding his real and exemplary piety ; and this is plainly opened to us, in what follows, to have been a leaning in Job's heart to pride and self-righteousness ; and we see that it was corrected by this severe, yet fatherly chastisement ; for Job is brought to 'abhor himself, and repent in dust and ashes.' And how particularly striking is the admonition contained in the story of Job to "the brother of high degree," to those children of God, who have been indulged with long and uninterrupted prosperity, and, what is more, who have been maintained, in a long course of great usefulness, and of splendid virtues, whereby they have adorned their christian profession, lest they should harbour pride, and think too much of their works and attainments ; lest they should forget what they are, and withdraw something from the praise of the glory of that grace by which alone they are saved.

And besides this trying of faith, for its purifying, 'as gold is tried,' and for the example of others,

and besides this correction unto righteousness that Job needed, we shall discover, I think, in the sequel, that the Almighty had a design to fit and prepare Job for an important station in his visible church on earth, and for scenes of future usefulness as his servant and minister. And one great moral to be learned from the story of Job, is, that the Lord is full of design and of wise purpose, in all his dealings in providence,—that nothing is by chance, nothing is done in vain, nothing without a definite object.

A scene is now opened to us in heaven: the secrets of the unseen world are disclosed for our instruction. When Paul was caught up into the third heavens, he could give no account of what he saw; the realities of heavenly things were undescrivable by human ideas, or by human words. And perhaps it will be thought that, in some respects, in the scene before us, earthly things are made to stand as the types of heavenly, and allusions taken from the usual proceedings of human potentates are employed merely to convey some imperfect notions of the operations of the divine government.

Ver. 6. And it was the day when the Sons of the Elohim came to present themselves before Jehovah; and the adversary came also among them.

Conceive of the All-Glorious, the Eternal and Incomprehensible Deity as a human monarch. Then there was a day, when ‘the king would take

account of his servants,' of those 'ministers of His that do his pleasure,' and by whom he executes the decrees of his foreknowledge and providence in heaven and earth.

But when we take into consideration another mystery revealed in scripture, this *humanizing* of the DEITY, and of the governing providence of creation, will not appear altogether figurative, or merely allegorical. For we learn, that the Divine Person, who created and who 'sustaineth all things by the word of his power,' was the future Redeemer of men; and that although the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, and the majesty co-eternal, yet that, in his work of creation, and in the formation of intelligent creatures, the Son wrought not in the manifestation of the full splendour of the Divine Majesty.

Finite could not receive the impress of infinite, nor could the highest of created intelligences comprehend the Almighty to perfection. But we gather from revelation, that all creation, in its formation, and in its destination, has a special reference to the manifestation of the Godhead in personal union with a created nature. Very glorious indeed must be that created nature, which can be made to embody the fulness of the Godhead, and hold, in oneness of person, the Infinite, yet that created nature must still be finite, because it is a creature. The infinite, in this mysterious person, must shine through the finite. As the created light was made to tabernacle in the sun,

and from his orb to radiate through all the solar system, which had been formed in proportion to his bulk and according to the measures of his extending influence ; so the uncreated light, thus to speak of the essence of the living God, or rather of what may be known of God, and which was to be manifested to created nature, was to be placed in one vast receptacle, in relation to which, in their respective proportions, and at their measured distances, all things were created, formed, and fashioned, and made to move in their spheres.

Much of the creation of this lower world, we may further observe, was finished, and the light, which had been separated from darkness, had for several periods gone through its evolutions, before the orb of the sun was formed to receive it. And yet it is manifest, that the whole planetary system was formed in relation and in due proportions to the solar orb afterwards to be brought in, and which was to *minister* to them the light, and rule all their motions ; and there is no doubt but the material light, and every other agency in nature anterior to the formation of the solar orb, were made to obey a law subservient to what was to be their fixed rule of action, when ‘ the great ruler of the day ’ should be fixed in the centre of his system. Thus the humanity to which God, in his second person, was to be united, was not, we know, formed and fashioned till late in time : nor till after he had in it, in obscurity and in a state of humiliation, accomplished the work of his people’s

redemption, did he shine forth from it in the splendour of 'the glory of the Only Begotten Son of God.' We gather, however, from scripture, that all things in creation were formed and ordered in relation to Him, in this, the fixed created orb of his glory ; in which, to all eternity will be seen 'the image of the invisible God,' whence is to beam the 'shine of that light' which 'cannot be approached' unto, and 'the effulgence of that glory' which is itself thick darkness to the created intelligence ; for it cannot comprehend it. But the eye that contemplates the 'King of Glory,' though nothing meets the sense, or the discerning faculty, but what has been created, yet it has seen God ; has beheld the 'face of Jehovah :' because it has seen what belongs to the person of Him who is Jehovah.

We learn that it was for the manifestation of this glory of God in the person of Jesus Christ, that all things are, and were created ; and that Jesus himself, as 'constituted Lord,' and anointed king, created all things, and governed all things, before he had actually taken upon him his created nature. That, for this purpose, he came forth from God ; came forth in his divine nature, for as yet he had no other ; came forth to act in his predestinated character, according to the decrees of the Divine will—to execute, as a *minister*, what had been before transcribed and appointed in the counsels of the Eternal Trinity. In creation we behold the Son of God working in this capacity ; He that everlast-



ingly was in God, personally distinguished as a son to a father, (for so only can human words express relation incomprehensible to all finite understandings) of the same essence, power, and majesty, begins to sustain a new relation to absolute Deity, has already begun to sustain an external generation, of which his taking upon him our flesh in the womb of the Virgin Mary, his rising from the dead, and his ascending into glory, were but the finishing acts. He was "begotten of his Father before all worlds;" not only with respect to the eternal generation of his person within the incomprehensible Godhead, but also with respect to external manifestation: and, in the beginning of all creation and time, "was" not only "God," but "with God," in another capacity, as 'the word of God,' and as "the first-born of every creature."

He that built all things is God. But he did not build the frame of universal nature for absolute Godhead to dwell in; but in his new capacity, within the destined limits of which he was confining all his infinite power and glory. It was the Son erecting his own house, preparing both his household and their habitation, among whom he was, in his created nature, to receive the highest honours of the house, as the visible representative of his Eternal Father. And this appertains not to this visible world alone, but to whatever has been created: "for by him were all things created which are in heaven, and that are in earth, visible and invisible, whether they be

thrones or dominions, or principalities or powers: all things were created *by* him, and *for* him: and He is before all things, and by him all things consist <sup>a</sup>.”

This consideration, which ought always to be before us, if we would understand the Scriptures, will readily account for the circumstance, that in the most sublime descriptions of Deity, and of his works, both in creation and in providence, there is often so much mingled which seems to designate the person and operation of a creature. And we observe that where there is minutely recorded the visible appearance of ‘Jehovah,’ the ‘Elohim of Israel,’ however magnificent be the display of the Divine Majesty, the resemblance presented to the view was that of a ‘form like the sons of men,’ ‘a glorified man.’ These visions are to be considered as prophetic representations of “the Only *Begotten*,” not yet “brought into the world,” but a reality in the Divine mind, and in the arrangement of predestination, and foreshown by the Son of God, on these occasions, to his favoured creatures; and this we must remember, when we come to that part of the work before us, when Job can say concerning the Great God, “now mine eye hath seen thee.” “No man hath seen God at any time; the Only Begotten Son, that is in the bosom of the Father, He hath declared him <sup>b</sup>.”

<sup>a</sup> Col. i. 16.

<sup>b</sup> John i. 18.

In the passage we are now considering, Jehovah is represented as administering his providential kingdom ; the ministers of his power are described as taking their wonted stations before his throne ; they are called “ sons of the Elohim.” That, as to their nature, these heavenly beings are angels, few seem to doubt ; angel is indeed a term whereby we have learned to distinguish all the various orders of beings, whatever they are, or may have been, which are now subsisting between man in his present state, at the head of the visible creation, and the throne of the Creator of all things. Angels are among the invisible things which were created *by* and *for* the Son of God, to serve him in his capacity of ‘ the first-born of every creature,’ and “ Lord of all.”

He is the ‘ Lord of Angels,’ as well as of men : and this his title, ‘ the archangel,’ which in scripture is exclusively given to him, denotes. Angels are, by creation, it is evident from scripture, superior to man, who is formed of the dust of the earth : “ they excel in strength,” and are employed as ministers of God’s providence, to do his pleasure in the concerns of this lower world. They, and the heaven which is their abode, at least with regard to some of them, were also plainly created before the Heavens and the earth, which were framed for the habitation of men, how long before we know not ; but God speaks of these ‘ sons of the Elohim,’ as shouting for joy when he laid the first foundations

of the earth: and as they were 'sons of the Elohim' then, we may fairly infer, that the distinction between "the elect angels," and the fallen angels, had been already begun to be manifested, and that the period of the probationary state of angels, of some of them at least, had already expired, before the seven days' work of this lower creation was begun.

The term "Sons of the Elohim," in the passage before us, and in the one just referred to, is very particularly to be remarked. This NAME of God, as we have before shown, does not designate God in his natural relation to his creatures, but in his covenant-relation; which covenant is but another name for 'the dispensation of Christ.' These angels were, therefore, not merely 'sons,' as being, by creation, the offspring of God, but they were sons of 'the God of peace,' by adoption and grace. Our notion of these heavenly beings is, that they never fell from the perfection in which they were created, and therefore could not need an expiation and remission of sins, as we do, from the atoning blood of the Testator in God's covenant. But still, the fall, or known apostacy, of some of these angels that excel in strength, might have been sufficient to shew, that a mere creature, endowed with intelligence and will, and permitted to appreciate good and evil for himself, could not but prove fallible, and would have so much of *self* about him, that, in seeking his own, he would fall short of the glory

of God. It would, therefore, be a manifestation of the grace or favour of God, that when some of the angels fell, 'being lifted up with pride,' he should be pleased to stay the probation of the rest, and to give them a stability in their happy state, through a union with, or a dependence upon, "that first-born of every creature," whom they were created to serve; so that they should know themselves to stand by HIS strength, and by HIS virtue alone. In this way only, perhaps, could the pride of the intellectual creature be abashed for ever, and all its glorying, except in the Lord, be silenced. So only, or in this way best, would all things tend to the glory of Christ, and of God by him, in the angelic world.

These elect angels, therefore, being 'the sons of the Elohim,' are part of that family of which the apostle speaks "of whom,"—"of the Father of our Lord Jesus Christ," the "whole family in heaven and earth is named<sup>a</sup>."

Shall we call them 'the elder brethren' of that family? such they were, certainly, as to the period of their creation,—ay, before "the First Born" himself, as to his being brought into full manifestation; but, as he, 'coming after them, was preferred before them,' so also, in and with him, were to be set in heavenly places some nearer and dearer relatives, of his own flesh and blood, fetched,

<sup>a</sup> Eph. iii. 15.

indeed, from a lower state than, that, from which divine grace had exalted the angels ; bought with a greater expenditure of its riches ; and also predestinated to be conformed to the image of God's only begotten Son, in a manner peculiar to themselves : so that they, in their unity with Christ, obtain a more excellent name than angels.

In those prophetical visions of the glory of Christ, which are revealed in scripture, we remark, that within the circle of holy angels which surrounds the throne of the King of glory, there are other emblematical beings represented ; ' cherubim,' or ' seraphim,' living creatures, and crowned elders ; and we are warranted in deciphering these emblems concerning the redeemed from among men, who sit down with the First Born on his throne<sup>a</sup>. To these, with Christ, we are told, is to be put in subjection, " the world to come," in distinction from angels, to whom it is not put in subjection.

But the world, under its present dispensation, is, it should seem, subjected to angels ; that is to say, their ministry and instrumentality is much employed in the execution of God's providence : they seem to appear before Jehovah in the capacity of its agents, in the verse we are considering. That angels waited on some manifestations of the divine presence, and ' hearkened unto the voice of words,' seems clear ; and it is declared that it was ' THE SON, who is in the bosom of the Father,' that mani-

<sup>a</sup> Rev. v. 8, 9.

fested him. But how extensive might have been the knowledge of angels respecting the “mystery of God, and of the Father, and of the Son,” we know not. How deep was their penetration into the scheme of grace and providence to be developed in this world, in which HE, that was the head of angels and Lord of all, was to become the son of man, we have no means of knowing;—or with what thoughts, at a subsequent period, angels waited at the cradle of Jesus, saw his temptations during all his abode in the ‘body of his humiliation,’ or, afar off, beheld his death, and the hour of the triumph of the powers of darkness—what former hopes and expectations were realized or surpassed, when he ‘was seen of angels,’ and ‘received up into glory,’ all this we know not. But we are told by St. Peter<sup>a</sup>, that there are still “things” being carried on in this world, under the dispensation of ‘the Holy Ghost sent down from heaven,’ that the angels desire to look into. So St. Paul speaks of the present dispensation of the spirit: “to the intent that now, unto the principalities and powers in heavenly places might be known by the angels the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord<sup>b</sup>.”

This manifold wisdom, perhaps, is not yet fully known to angels; perhaps we may include angels

<sup>a</sup> 1 Pet. i. 12.

<sup>b</sup> Eph. iii. 10, 11.

in that "whole creation" which is looking and longing for "the manifestations of the Son of God," the finishing of this great redemption out of mankind.

These 'Sons of Elohim,' Sons of God in the covenant of his grace, came to present themselves before Jehovah, or, as the phrase properly signifies, came to take their stations as servants ready to attend the orders of their master. But the affair which now occupies the divine counsels is not a purpose of grace, except through the interposition of evil, and, therefore, not an affair to be committed for execution to good angels. *They* are sent forth to minister for them that shall be heirs of salvation, but, perhaps, agreeably to their nature, always on those works of immediate mercy and grace which they love; but now, for wise purposes, a child of God is to be chastened and afflicted with evil: and we discover that there are, in the angelic world, other instruments of God's wonderful providence, more fit to be employed on such an occasion. So earthly potentates are sometimes wont to select different persons to bear their messages of grace, and to execute the severity of their justice. So, among their fellow-men, how different the characters of those who are raised up to be the 'scourges of God' in their generation, and of those who are sent on errands of mercy, or are employed as benefactors to mankind! Yet all is Providence, all is alike, as to the effect produced, the hand of



God! every portion is from the cup of the Lord's right hand, and he poureth out of the same. This prerogative of Almighty sovereignty, the Great God always challenges to himself in holy scripture; and that not only when natural evil is consecrated as the sword of justice, but also when the wicked wrath of malevolent creatures is called forth and let out, or when the 'strong delusion prevails,' that those 'who love not the truth may believe the lie' that will seal the perdition of their souls.

This is, indeed, matter of very solemn consideration, and must be contemplated with awful reverence. It may well cause the hearts of mortals to feel a shuddering; the great Redeemer wept from his human eyes when he beheld the fruits of sin in the infliction of evil. But without ascribing this entire sovereignty to his Maker, man cannot honour him as he ought; nor, according to what he has revealed of himself, 'sanctify the Lord God to himself, to be his fear and his dread.'

We are sometimes indeed permitted, in the scriptural representations of God, to leave out of sight infallible wisdom and Almighty power, in order that, where moral evil exists, and triumphs in defiance of God's holy law and threatened judgment, we may not, at any rate, fail to discern the complete responsibility of all its voluntary agents and instruments, and the justice of that punishment which they are bringing upon themselves, as the perpetrators of that which God

hateth. We are permitted, in this view, when shown the 'wickedness' of the human heart, and the 'violence' with which the earth is filled, to conceive of Jehovah, that "it repenteth him that he hath made man upon the earth," that "it grieveth to his heart." Thus we hear him complain of an apostate church: "What could have been done more for my vineyard, that I have not done to it: wherefore then, when I looked that it should bring forth grapes, brought it forth wild grapes?" So God would feel, and such would be his disappointment, at the prevalence of evil and at the frustration of good, if he were a creature. And thoughts and "passions" somewhat of this kind, may be ascribed to the Son of God where he sets himself forth as acting within the limits of his assumed humanity; and it is in this capacity, we know, he dispenses providence, and will judge wicked men and angels, at the day of their final doom.

But when the greatness of his eternal Godhead, which is all one with that of the Invisible Father and of the Holy Ghost, is contemplated as being in the ascendant, evil has then a different aspect, both as to its existence and employment in God's creation. Contrary to the calculation of his infinite wisdom, or beyond the control of his almighty power, we are sure, it could not have *been*, and could not have *moved*; or, if we consider evil as a mere defect and defalcation in the creature, could not have had a place, or a room to fall out, or to range in the crea-

tion of God, without his will and pleasure. But in the world which the Son of God has created for his own glory, and the glory of God in him, evil had a place assigned, and a limited range appointed. He saw it to be best, upon the whole, and most for the glory of God, though he hateth sin, considered in itself, with perfect hatred; and, in his created nature, when he speaks from that, describes it as causing him 'grief of heart.' But in all, his glory will be seen, he will "shew his wrath," and 'make his power known,' where he endureth with much long suffering the vessels of wrath fitted for destruction; and especially will he make known the riches of his glory on the vessels of mercy, which he had "afore prepared unto glory."

Our wisdom may not be sufficient to describe evil in its remotest spring and origin,—where it burst forth in the will and understanding of a mighty angel: for the Scripture does plainly trace it all to one father and one author, who stood forth as the adversary of his Creator, the head of the angelic hosts; and did prevail, we know, to withdraw angels and principalities and powers from the truth of their allegiance, and to corrupt mankind in their first parents as soon as created.

Such, indeed, is the deceitfulness of sin among *us*, that because sentence against an evil deed is not speedily executed, our hearts may be fully set in us to do evil. And without an absolute denial in our thoughts of all vindictive justice in the Omni-

potent, we can take pleasure in evil, and can esteem success in many ungodly pursuits to be prosperity; and, notwithstanding the misery they produce to our fellow-creatures, can see, in these pursuits, objects for our pride, glory, and ambition,—sometimes even in defiance of God, or of his messengers,—sometimes with the hypocritical pretext of the blessing and assistance of Divine Providence! By this analogy we may perhaps form some conception of the condition of fallen angels. Whatever alteration has taken place in their condition of being, their sentence is not yet executed; they are not yet divested of all their natural liberty and power, nor have yet filled up the measure of their iniquity; but are still ranging at large under the control of Providence—sometimes compelled to feel and acknowledge it—sometimes, perhaps, in the ignorance of their pride, thinking they escape its glance, and are causing craft to prosper in their hands, to their own aggrandizement, and to the gratifying of their own malevolent dispositions.

The supposition is not improbable, that the great object of their dislike and animosity is the erection of the throne of “the First Born.” Perhaps, like some of his adversaries upon earth, they will not or cannot understand the mystery of his Divine Person, and mocking at the commencement of the operation of that mighty power, whereby he is able to subdue all things to himself, the cry of their

rebellion has been, "We will not have this man to reign over us;" but "He that sitteth on high laugheth them to scorn, for he hath seen that their day is coming." In the meanwhile His wisdom controls and directs their evil: they are but the instruments of his sovereign will, "though they think not so, but it is in their hearts to destroy!" In all that their counsels achieve, either by their own personal prowess over the powers of inanimate nature, or through the suggestions with which they fill the hearts of wicked men, they do but accomplish what God's counsel and foreknowledge before determined to be done. So that in the distribution of good and evil which we behold or experience, though we perceive the 'malice of the devil or man,' we are to regard nothing but the hand of God, accomplishing, by whatever instrument, all the good pleasure of his will. The ways of his providence may be intricate and mysterious, but "though clouds and darkness are round about his throne, righteousness and peace are the habitation of his seat;" and we know his promise, that "all things shall work together for good to them that love God, who are the called according to his purpose."

"Divine revelation is everywhere careful to instruct us that there is no such thing as chance, or contingency, or blind fate, in any event that occurs. In cases where it has most such an appearance to us, the hand of God is particularly acknowledged in

revelation. When one strikes the fatal blow, which he aimed not at his neighbour, it is 'the Lord that delivers him into his hands.' The accident is 'the visitation of God.' Nor are those acts of his providence less purely his own, as to all their efficacy and efficiency, which are accomplished by *voluntary* agents, be they in their own nature good or evil. The wrath of man serves him, and the remainder he restrains. The malice of evil demons obeys the same law: they are the messengers of his providence, as well as his good angels. Where they do their own sin, and receive the just recompense of reward, that which is their sin is an event designed and ordered in the counsels of God.

We are carefully forbidden in Scripture to imagine that there are two independent causes of good and of evil. That notion we know very early arose in the eastern world, and from this philosophy were derived the gnostic heresies which disturbed the Christian church in its earliest days, and, at a later period, the Manichæan sects. They saw not, in their wisdom, how the good God could take the agency of evil into his own hands, and work it out by its voluntary agents, without being himself evil; and therefore they invented another *evil* god—and in fact deified the devil, ascribing to his sovereignty many things which the great God has announced in his word to be his own acts and deeds. But how clear and full is the declaration of God, by his

prophet, to the ancient Persian, educated in this 'science, falsely so called:' "I am the Lord, and there is none else, there is no God beside me"—"I form the light, and create darkness: I make peace and create evil: I the Lord do all these things<sup>a</sup>."

There is but one perfect intelligence, but one sovereign will, which is being accomplished in heaven and in earth. Moral evil is but a certain affection of God's creatures; he knows it, and determines its operations: like some great agent in nature which the mechanic employs to accomplish his work, its rush and the force which it puts forth is all its own, and moves in everything by its own laws; but he lets and hinders it as he pleases, and so combines, controls, and regulates its powers, that it produces the finished workmanship to his hand which he designed and intended. The mystery is, that God is so wise, that he can, in like manner with the mechanic at his machine, make voluntary agents, even malevolent spirits, putting forth their own choice, to accomplish some parts of his vast design, and do the very thing which he intends, and neither more nor less.

The passage before us shews us something of the working of the machine of Providence, in as far as the created powers of angelic beings are employed: and the Scriptures, in many places, impress us with

<sup>a</sup> Isaiah xlv. 7, &c.

the notion that a very great portion of the present dispensation of Providence is carried on by their instrumentality. Here is something, in the high decree of the Almighty, that the maliciousness of an evil spirit had best accomplish, and by him it is to be done<sup>a</sup>. Accordingly, when ‘the sons of Elohim’ come to present themselves before Jehovah, whether called, or led by his unknown destiny, or, as yet, by external profession, one of them, the ‘adversary<sup>b</sup>,’ comes also among them. He who is an enemy to the chosen people of God, and the opposer of his plans of grace towards them, is the enemy of their God, and this will be manifested one day to his cost. But as the adversary of Job, Satan appears on this occasion; and the Scripture represents him as equally the adversary of all the redeemed from among men—as that ‘accuser of the brethren,’ “who accuses them day and night before God.” A voice from the Divine Presence addresses “the adversary”—

Ver. 7. And Jehovah said unto the adversary, whence comest thou? and the adversary answered Jehovah,

<sup>a</sup> Comp. 1 Kings xxii. .

<sup>b</sup> אֲדָרְבָּי. The adversary, or ‘a certain’ well known particular adversary. Satan is not found as a proper name in the Hebrew Scriptures, but signifies any opposer or enemy, whether in arms, Num. xxii. 22, 1 Sam. xxix. 4. ; or in a judicial process, Ps. cix. 6, Zech. iii. 1, 2. Hence properly ‘an accuser,’ or ‘plaintiff,’ which seems the peculiar meaning of the word in this place, and the Septuagint accordingly translate ‘ὁ Διαιβολος,’ the accuser.



and said, from going round the earth, and journeying thereon <sup>a</sup>.

On the part of Satan there is no disguise as to what had been chiefly engaging his attention. He does not mention the scene of his wicked seductions as a detected culprit. Nor is it impossible, that the appointed station and charge of Satan and his angels might have been in the new heavens of that earth which were created for the sake of man ; and though his unfaithfulness was known to Him who knoweth all things, yet, perhaps, he was not as yet judged and dislodged from his post. This will account for his reply to Jehovah ; for he seems to answer without any fear or confusion, “ from going round the earth and journeying thereon ” — “ from going my “ rounds in the earth, and walking about in it.” One cannot but conclude, therefore, that the conviction of his crime was not yet brought home to him ; under the mysterious providence of God, he is still suffered to ‘ sport himself in his deceivings !’ We know how a deluded heart can cause a sinner of mankind to feel to himself, until his iniquity be found out to be hateful, even though he cannot be insensible altogether that God knoweth the secrets of his heart ! We must ascribe some-

<sup>a</sup> Mr. Good has ‘ roaming round ;’ the exact application of the word שש will be perceived by a comparison of 2 Sam. xiv. 2, 8, where it is applied to the officers of government going their circuit through the land to number the people. Perhaps, “ from going ‘ my’ rounds on the earth, and walking about on it.”

what of this effect of the deceitfulness of sin to evil angels.

It will suggest itself to us, that Satan must certainly have heard his sentence pronounced in Eden, when 'a certain serpent' had shewed himself "more subtle than any beast of the field which the Lord God had made." However this may be, it plainly appears to have had no more effect upon him, than the revelation of the day 'of wrath and of the righteous judgment of God,' has upon the prosperous sinners upon earth. That "a child of man" was to execute his sentence, if he was indeed known to have been that serpent, might have mitigated his trembling; or perhaps, that manifestation of the earth's Creator in Eden was so different in its appearances, that Satan would not believe it to be the same presence before which angels took their stations in the world above. We have, however, only to remember the case of Pharaoh, to understand how a hardened sinner can remain undaunted amidst the displays of divine power and greatness, which in ordinary circumstances would seem impossible.

But how awful is this disclosure, that there is such a malevolent being at large, who has, for whatever cause, singled out mankind as the particular object of his murderous hatred and never-ceasing malice. He loves not the victims of his seduction; that were unnatural in a seducer—and is glad to be the minister of their misery and destruction;

and these are, generally, all mankind: so that he is admitted, in a certain sense, to be "the God of this world," that Prince of the power of the air, whose 'course' is the 'course' of this world, and 'who worketh in the children of disobedience:' we are told "the whole world lieth in the wicked one." This is the kingdom of Satan; and, in a variety of instances, we discover from scripture, that, in the mysterious providence of God, he is employed as the minister of God's vindictive justice on the very apostates whom he has seduced, and on the very transgressors whom he has tempted to sin.

And how extraordinary is it, to find in scripture so many of the ills which men endure, and which are immediately the effects of natural causes, ascribed to evil spirits; but, above all, that our Saviour should designate the Devil, as "him that hath the power of death!" And if the evil spirit is such a father to them that do his works, and in some sort worship him, with what envious eyes must he behold any fruits of converting grace in his dominions—when God is pleased to give to some of those, 'who are led captive by him at his will,' 'repentance to the acknowledgement of the truth, that they may recover from his snare,' and 'renounce the Devil and all his works.' That this should be felt as hostility, and should be resented by the powers of darkness as hostility, we need not be surprised; or that it should call forth, on the part

of Satan, every device of subtilty, or every act of violence, which a higher hand would suffer. Accordingly, the Scripture frequently throws light upon his machinations, as being always actively engaged to hinder the progress of that truth, the acknowledgement of which is, to the penitent sinner, a release from his thralldom; and as being always ready to persecute, or harass, or 'beguile' the children of God when in possession of this life-giving truth.

How does the parable of the sower show him employed in catching up the word which was sown in the heart! What does the temptation of Christ in the wilderness discover? How were the fears of the apostle exercised for the purity of the faith among the Corinthians: "lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ<sup>a</sup>." How does he hasten the work of forgiveness towards an offender in the same church, declaring his apprehension "lest Satan should get an advantage of us: for we are not ignorant of his devices<sup>b</sup>!" And particularly should it excite attention, to discover that this malevolent adversary is sometimes permitted to inflict the chastisement of the heavenly Father upon his children. Why went a daughter of Abraham, for eighteen years, "bowed together, and could in

<sup>a</sup> 2 Cor. xi. 3.

<sup>b</sup> ii. 11.

nowise lift up herself?" Satan had bound her<sup>a</sup>. What was the instrument used for abashing the risings of pride in Paul's heart? "a minister of Satan to buffet him!" So, we see Job's was not a singular case; and surely there is something worse indicated than Job's trial, in that awful sentence: "deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord!"

How does all this, in connexion with the passage before us, enforce the admonition of St. Peter: "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist, steadfast in the faith<sup>b</sup>." We shall "overcome him by the blood of the Lamb, and by the word of our testimony<sup>c</sup>;" but it becomes us to recollect, that "the God of peace" has not yet "bruised Satan under our feet." We still have to wrestle, not against "flesh and blood" only, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places<sup>d</sup>." "Greater," however, "is He that is in us, than he that is in the world." And we see, in the case before us, that Satan can have no power over us, unless it be given him from above; and therefore, though there be the malice of Satan in our

<sup>a</sup> Luke xiii. 16.

<sup>b</sup> 1 Pet. v. 8.

<sup>c</sup> Rev. xii. 11.

<sup>d</sup> Eph. vi. 12.

afflictions, there is the mercy of our God also, and that will rule paramount and throughout, and mercy will triumph against justice.

Ver. 8. And Jehovah said unto the adversary, Hast thou observed my servant Job? that there is none like him on the earth, a man sound and upright, fearing Elohim, and departing from evil?

Yes, the adversary had observed him; nor does he question his pre-eminence in piety above all that were on the earth, but he ventures to ascribe it to the prosperity which had attended his religious profession, and to the special protection which had been afforded him, against the more trying calamities and troubles of human life.

Ver. 9. And the adversary answered Jehovah, and said, Doth Job serve Elohim for nought? Hast thou not made a fence about him, and about his house, and about all that he hath on every side? the works of his hands hast thou blessed, and his possessions burst forth on the land! But put forth thy hand and touch all that he hath. And, if he will not before thy presence renounce thee!—or (according to another rendering), if not in thy presence he will bless thee.

These are the suggestions of an enemy; but of an enemy who had been a careful observer of Job, and was well acquainted with mankind. There was a great deal of truth in this estimate of the principles of Job, or the adversary, however mali-

cious, would have had too much sagacity to have thus stated it before the Omniscient. We may well conceive that an evil spirit understands not *all* the mystery of godliness; he perceives not that tie which holds the believer from apostacy, in the time of his trial, and therefore, if the last words in the speech above imply that Job would absolutely renounce Elohim, Satan was mistaken.

But this hold in all the saints of God is a supernatural gift and endowment, and is derived from an union with the 'Holy' One. This is a principle of life and vitality hid with Christ in God: this 'that wicked one toucheth not.' He perceived, from what he knew of Peter, however honest and bold, that he could bring him to deny his master, in the first panic on the occasion of his apprehension. That, however, in virtue of his great Advocate's prayer, Peter's faith notwithstanding, would not fail, but he arise from his fall, 'a strengthener of his brethren,' this, perhaps, was more than he could comprehend. Thus, in the case of Job, he perceived how much his exemplary piety and goodness depended upon circumstances, and upon the absence of some things which try the hearts of the children of men. He could discern that the heart of Job, so soothed by prosperity, and encouraged by the visible blessings of his God, would faint in the day of adversity. Nor was he mistaken; for, though the 'early dew' of Job's righteousness dispersed not quite so soon as he imagined; yet, when

the "evil day" was made hotter at his request, his 'goodness did pass away as a morning cloud.'

It had been well for Job, though the best of men, as manifested, in his generation, had he thought as meanly of his own righteousness and goodness, as his sagacious adversary did. But here was Job's error; here lay that 'something in him that did offend the eyes of his heavenly Father.' To remove this, not to gratify Satan's malice, he saw it good to deliver Job to be tried.

Satan, indeed, at length makes good his charge, in a general point of view, and as to all that on which the unholy confidence of Job had rested, and which had fostered within him thoughts of pride and self-righteousness. But there was in Job this vital principle of faith, which was of the operation of God, and which Satan could not reach to destroy. This lived in him and flourished again, though all his boasted virtues and attainments were shaken as blighted fruit from his boughs. Satan meant not, in thus stripping Job of his righteousness and religious boast, to purify his faith, and to lay in him the foundations of a better character; but this was God's intention.

Ver. 12. And Jehovah said to the adversary, Behold, all that he hath is in thy hand, only upon himself put not forth thine hand. And the adversary went out from the presence of Jehovah.

We now behold Satan in the character of 'an



angel of Jehovah;’ his commission, as far as it extends, makes him such; and all the powers of nature obey him. And we have an illustration of that fact which so often meets us in scripture, that, in the present dispensation of his providence, God employs evil angels, as well as the good angels; in like manner as the counsels of the same providence are visibly carried on upon earth by evil men as well as by good men. This discovers the propriety of those expressions of scripture where ‘evil angels’ and ‘lying spirits’ are called ‘angels of the Lord,’ and ‘spirits of God,’ or where what is in one place ascribed to God, is in another place ascribed to Satan.

The great God, as we should be careful to keep in view, though in a different manner, acts as much by his evil angels as by his good angels. It is his hand still, and his will is the only will that can effect ought: but *in* the instrument itself, wickedness proceeds from the wicked, and on the wicked it turns back. He that uses them as his instruments is holy in all his thoughts, and just in all his ways. The quality of the act, which is the sin, touches only themselves; the effect produced, God means for good: and we may regard, in this point of view, the act as coming simply and purely from the hand of God. The time will come—but it is not yet—when the wicked will be cast out of the earth; so with respect to the sphere or abode which angels occupy, the entire separation of the evil and the good is not fully manifested. But our

Lord saw their day was coming, when he exclaimed, on marking the progress of the word of his truth, "I beheld Satan as lightning fall from heaven."

We observe, when intrusted with such a commission, both natural and moral agents obey 'the angel of destruction;' not only is the wind of the storm and the lightning of heaven at his command, but the Sabæans and Chaldeans wait his instigation to rob and to murder: yet the hand of God, as has been said, is upon all this. "In him the creatures all live and move and have their being," and evil as well as good exactly fulfils the decree of his providence. The winds and the lightning burst not forth by chance: he claims it as belonging to him to 'call forth the lightnings,' and 'to put discernment into the meteors of heaven;' he tells us that 'he hath created the waster to destroy.' The evil spirit, as has been observed, gratifies his own maliciousness, but he is only accomplishing the will of the Almighty.

There is a mystery, perhaps, in conceiving how this angel can communicate to other voluntary agents the impulse which he has received, so that both he and they do their own wickedness in those very acts whereby God accomplishes his good. We perceive that the evil spirit can move the will of man to do evil. What are the laws of this motion, perhaps, we cannot discern; but we have reason to think they bear a strict analogy to what takes

place when one man, by the suggestion of motives, instigates another to will and to do. On these occasions we are not at a loss to distinguish how the liberty of a responsible moral agent is not violated. When one, according to the gospel precept, provokes a christian brother to love and to good works, all the virtue is not in him who excites, and his brother a mere passive machine: his affections and deeds, so called forth, are also virtuous and praiseworthy. So when one sinner suggests evil motives to another, which are efficient, and bring forth 'out of the evil treasure of his heart' 'evil things,' both have their separate guilt, both are obnoxious to a righteous judgment. If 'offences *must* come,' 'woe to him by whom the offence cometh!' 'and woe to him that findeth the stumbling-block of his iniquity,' which is to manifest his wickedness! Nor is the responsibility at all altered, though 'the truth of God abounds by his lie,' and 'he does evil that good may come.' But we cannot but observe, when such an angel is commissioned by the power of God to destroy, how frail a thing is human prosperity and human happiness, before the rod of God that is in his hand!

Ver. 13. And it was the day when his sons and his daughters were eating and drinking in the house of their elder brother.

14. And a messenger came unto Job, and said, The oxen were plowing, and the she asses feeding beside them: and

the Sabæans<sup>a</sup> fell upon them and took them, and the young men they have slain with the sword, and I only am escaped alone to tell thee.

16. While this was speaking, another also came and said, The fire of Elohim hath fallen from heaven, and burnt the sheep and the young men, and hath consumed them, and I only am escaped alone to tell thee.

17. While this was speaking, another also came and said, The Chaldeans<sup>b</sup> placed three bands, and have seized upon the camels, and taken them off, and the young men have they slain with the edge of the sword, and I only am escaped alone to tell thee.

18. While this was speaking, another also came and said, Thy sons and thy daughters were eating, and drinking wine in the house of their elder brother.

19. And lo! a great wind came from across the desert, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

With what simplicity and beautiful brevity is this sad story told! But let us still consider the hand of the afflicter in the subjects of these evil tidings, which all at once assail the ears of the too happy Job. The freebooters of the desert, indeed,

<sup>a</sup> Saba, שבא, is mentioned as a son of Joktan, Gen. x. 28. The Sabæans were either descendants of this Saba, or of the more ancient Saba, a son of Cush, ver. 7.

<sup>b</sup> The Chaldeans, כשדים, the nation which in very remote ages occupied Babylon, seem here to be presented before us, as one of the nomade tribes of Arabia, or its neighbourhood, or at least as still employing their troops on predatory excursions in the desert.

on this occasion, shared the guilt with the evil spirit, who filled their hearts to rob and murder. But we are to remember they were only instruments. The justice or mercy of God, to which all their actions were subservient, was none of theirs ; they intended it not, though they wrought it.

It may, perhaps, strike the reflecting mind, in this visitation of God, which is all on account of one man, Job, how many human lives are lost ! His ten children, and his more numerous household of servants, are cut off prematurely, as we speak, for that in which, as far as appears, they have no concern ! But while the objector acknowledges a Providence, he cannot pretend that this piece of sacred history records an event, in all its leading circumstances, unlike what very frequently takes place, and has been doing so from the beginning, among mankind.

How often in the consequences of one man's actions or character are multitudes involved—as if they were placed around him as the centre of their system, in the present life at least, to receive their weal or woe through him ! It cannot but strike the careful reader of Scripture, how very like are some of the actions of God, acknowledged and recorded in sacred history, to those which human wisdom deems the most mysterious parts of that universal Providence which is seen and felt by all. The thinking mind cannot but recognise the hand of the same God, in revelation and in providence, working

all things after the counsel of his own will. And shall any of us doubt that 'the only wise God,' who has thus been pleased to link together the destinies of his creatures in their earthly course, can, through these systems, whether of a domestic, or of a national, or of any other character, direct his judgment and his mercy aright in their personal bearings upon each individual? However it may appear to human eyes, there is nothing *between* us and God. Take the obscurest individual in some large society, where he seems of no account, the mere unit of a multitude, in whose great wave he is tossed; there is nothing between his spirit and the living God, from whose hands he either receives according to that which he hath done, or is made partaker of the benefit of his eternal grace.

No child or servant of Job, who met his fate in the destruction of his household on his account, as it appears to us, but received at the hand of God his own just or gracious portion in the circumstances, and at the time which God had foreordained, and had arranged in his infinite wisdom, and had thus accomplished. To Job himself, this visitation was a dispensation of mercy, but not unmixed with judgment. To some humble slave in Job's family it might have been nothing but mercy and grace—and to some of its members unmixed judgment.

The Scriptures of God, also, afford us another estimate of the comparative value of souls, different from that which human philanthropy would

suggest. 'All things,' we are taught, 'are for the glory of God; and to that end all things are for the glory of that wonderful FIRST BORN among his many brethren,' by whom and for whom all things are and were created: and in the next step, all things are for them who are joint heirs with Christ,—“All things are yours, for ye are Christ's, and Christ is God's”—of which blessed number was Job. That so much, therefore, should be displaced for the sake of Job, measured on this scale, appears not so very extraordinary.

But then we must remember, that those systems of human society, of which we have spoken above, which seem to wait perhaps on the destinies of one particular man, are not always constructed and arranged by divine Providence for the sake of him who appears as the centre, or as the commanding genius. But it may be for some lowly brethren of Christ, whom the world knows not, and who move very obscurely around him in their earthly career; and it is little suspected often, for whose sakes families, and kingdoms, and visible churches, are raised up or overthrown! The sun, though in bulk and influential power the greatest, and the centre round which all move, is but the *minister* in his system; and this earth, where the wonders of redemption are displayed, and where the LORD OF ALL became incarnate, in comparison with other planets, has no great apparent glory in her orbit. Yet, in the six days' creation, how pre-emi-

ment—and like to what has been done on the earth is there nothing in all the wide range of the creation of God!

God has not a second son becoming incarnate, or taking a created nature upon him; nor is there another world, where the church of the First Born, which are written in heaven, are raised up in their place! Whatever bounties are dispensed in other orbs, there is no second 'spouse of the Lamb;' the holy angels, in all their thrones and principalities, are subordinate to this dispensation, and are sent to minister for them who, born on this earth, shall be heirs of salvation, and who, when they have overcome, are to sit down with the Son of God upon his throne, as he hath overcome, and is set down with the Father upon his throne! Well, in regard of this, may we exclaim with the Psalmist, "When I consider the heavens the work of thine hands, the moon and the stars which thou hast ordained, Lord, what is man, that thou art mindful of him, or the son of man, that thou so regardest him?"

But to return to the sufferer upon earth. What must have been the feelings of Job, when one messenger after another arrives to tell him of the loss of all his property, and of the murder of his servants; and, to crown the whole, when the last messenger of woe acquaints him with the death of all his children? The report of one messenger had tried his faith and patience; but how severe the smart of these repeated strokes—the 'sorrow upon sorrow'



of these accumulated griefs ! Their extraordinary coincidence, however, serves to strengthen one impression, most salutary to the mind of the afflicted ; that all this must be from the hand of God. Job thinks not of the instruments of his sorrows ; nor did he probably then know that the evil spirit was inflicting the chastisement ; nor did it concern him to know. For, in our submitting to affliction, we ought not to regard the means and instruments, but HIM alone whom all things serve and obey, and without whom no creature could have any power over us at all to hurt us. Sometimes, indeed, when the consciousness of God is not sufficiently impressed upon the mind, we are apt to quarrel with, and feel resentment against, the immediate authors of our griefs, and discover feelings like those we have noticed in some brute beasts that have no understanding, who angrily bite the stick or the stone with which they are hurt. But nothing of this sort appears in the afflicted Job ; all his conduct and behaviour acknowledges “ It is the Lord ! ”

Ver. 20. And Job arose, and rent his mantle, and shaved his head, and fell on the ground and worshipped.

Ver. 21. And said, Naked came I out of my mother's womb, and naked shall I return thither. Jehovah gave, and Jehovah hath taken away ; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly.

The believing patriarch receives not his affliction

with the apathy and affected magnanimity of a stoic philosopher. It is a very different thing to act under the impression of a supreme mind disposing all events after the counsel of his eternal will, from what it would be to conceive of our destinies as the decrees of a blind-fate, or as the caprices of those imaginary beings with which the darkened heart of man has peopled the heavens ; or even as being the counsel and will of a God unrevealed and unknown. In the world that knew not God, the conceptions of the stoical philosophers respecting the Great Unknown, might be less unworthy than those of their Epicurean rivals ; but the thoughts of one taught by the word of God, and by the Spirit of grace, respecting the “determined counsel and foreknowledge,” the “predestination and special providence” of Jehovah, are extremely different ; though the opponents of these revealed truths seem so desirous to confound them together, and to cover them with the same ignominy.

Job, with the customary expressions of great grief and mourning, prostrates himself before the great Disposer of all things,—for who can tell that he will not see his tears or hear his moans ? He knew him too as his Elohim, pledged by his covenant to bestow on him eternal life and glory. His confidence is not overthrown ; though he has suffered the loss of all that made up his earthly happiness, he is not altogether destitute of that “joyfulness” with which, in a subsequent age, believers in Christ are de-

scribed as taking the "spoiling of their goods, knowing in themselves that they have in heaven a better and an enduring substance."

Even the deeply-affecting sorrow which a parent feels for the loss of children, may be soothed by this knowledge of God ; and the mind brought to yield to, and acquiesce in, his sovereign will, from a sense of his great goodness and distinguishing grace ! They are returned to him as his gifts lent for an appointed time ; as HIS creatures, who is to be beloved, not only more than houses or lands, but more than father or mother, or brothers or sisters, or wife or children. So Job regards it all, and seems to meditate upon it, as the well-known circumstance of mortal life, which every man must sooner or later experience, and ought always to have before his eyes : that as he had nothing when he entered into this world, so can he take nothing with him when he dies ; and therefore must at last be stripped of all he now possesses. A learned critic<sup>a</sup> has beautifully illustrated the language of Job in this passage : " As the just, previously to their birth, were enclosed in the womb, so when they die, they do not perish, but return, as it were, into the womb of their mother, in order that they may be born again to a more happy life, at the resurrection of the last day."

It is his faith in his Elohim, as the bestower of

<sup>a</sup> Schmidius.

the grace of eternal life through the covenant of his peace, that sustains the mind of Job on this occasion; and which breaks forth in his subsequent deeper griefs; and, when he can recover his thoughts a little, never entirely forsakes him, in his lowest season of mental depression.

In the part of the trial of his faith now before us, Job is an example for all the afflicted children of God; so should they regard their being deprived of every earthly good, and of every earthly object of their affection, saying “it is the Lord! let him do what seemeth him good;” remembering that it is the same Lord, who of his great love, wherewith he hath loved them, and of his sovereign grace, has bestowed upon them his Only Begotten Son, and in him regeneration to the life eternal, and hath laid up in heaven for them “an inheritance incorruptible, and undefiled, and that fadeth not away”—“a NAME, better than of sons and daughters;” so that when seen in this connexion, by the eye of faith, “these light afflictions, which are but for a moment, are working for them a far more exceeding and eternal weight of glory.” But it must be acknowledged, that some christian believers, who have seen or heard things that might well make their consolation fuller than that of Job, have not seemed, immediately, in their lesser sorrows, to stand so firm as Job.

The closing observation, however, in the text before us, is remarkable. “In all this Job sinned

not, nor charged Elohim foolishly," or "imputed blame to him." In all this he bore his troubles as a religious man should do, for the glory of his heavenly Father. But it is implied, and the sequel will disclose, that we shall come to a stage of the trial, when the now exemplary Job will 'sin and charge Elohim foolishly,' or 'impute blame to him.' And loudly does this admonish, that we trust not in man, or in any thing that we do, no, not in those fruits of faith which we have borne. How many have mourned for the subsequent failures of some, who seemed to have stood, in very arduous trials, as the great pillars of their religious profession! And perhaps there may be some of us, who have boldly kept the faith in former trials, where our conduct and our conversation has been honourable to God and to his holy cause, who have to abide a 'sifting' of Satan, that will show us faulty, and weak and foolish! How necessary the caution, 'be not high-minded, but fear:' 'let him that thinketh he standeth, take heed lest he fall.' How should the prayer taught by our Divine Master still continually breathe in our hearts! "Lead us not into temptation, but deliver from the evil" one! and O! how should it suppress all glorying, but one, which alone is safe and sure—'In Christ' as 'made to us of God, wisdom and righteousness, and sanctification and redemption!'

## SECTION THIRD.

*The Severity of Job's Trial increased.*

WE are again presented with a similar scene to that described in the former chapter.

Chap. ii. ver. 1. And it was the day when the sons of the Elohim came to present themselves before Jehovah: and the adversary came also among them, to present himself before Jehovah.

It is now said of the 'adversary,' not only that he came in the midst of the sons of the Elohim, but that he came 'to present himself before Jehovah.' Perhaps we are to imply, that he too had now had a particular charge committed to him, of which he must give an account to the Lord of Providence as one of his ministering angels.

Ver. 2. And Jehovah said unto the adversary, Whence comest thou? and the adversary answered Jehovah, and said, From going round the earth, and journeying therein.

Ver. 3. And Jehovah said unto the adversary, Hast thou observed my servant Job, that there is none like him in the earth, a man sound and upright, fearing Elohim, and departing from evil? and still he holdeth fast his integrity, although without a cause thou hast moved me to pierce him.

It had pleased Jehovah, in executing his purpose with respect to Job, so to proceed that

the counsels of 'the adversary's' heart might be disclosed, and that his maliciousness should be drawn forth in the trial of Job. It was enough, it seems, to present Job to his view as an object worthy of approbation, and to challenge his assent.

The adversary had suggested his suspicion of the purity of Job's motives, and had urged, in the Divine presence, his thorough persuasion, that his suspicions would prove correct, if this servant of Elohim were tried with adversity. The great Jehovah, acting as a creature with his creatures, had seemed to suffer himself to be moved by this suggestion and advice, and Satan had accordingly been commissioned, with one limitation, to overwhelm Job in the severest distress. The conduct of this servant of Elohim, however, in his new situation, had been unimpeachable ; he was still a faithful worshipper of his covenanted God. Had not 'the adversary's' suggestion, therefore, been gratuitous, without a just or adequate cause, on his part, with relation to Job? 'The adversary' ventures to say, not : but insists, that the object of his suspicions has not yet been tried to the point required, in order to manifest the truth of his accusation.

Ver. 4. And the adversary answered Jehovah and said, A skin for a skin, and all that a man hath, will he give for himself !

Ver. 5. But put forth now thine hand, and touch his bone and his flesh, and, if he does not in thy presence renounce thee ! or " if not, in thy presence he will bless."

This malicious answer is evidently introduced by a proverbial form of speech, which perhaps denoted the interested selfishness of mankind in their intercourse with one another,—He will barter one skin for another, though they may seem to be only of an equal value. In this visitation of providence, in which Job has lost his all indeed, but finds that he himself is spared, he may still think himself favoured. Or the suggestion may be, there is nothing like the skin—that is, the skin as being the chief seat of the organs of touch, nothing can be so trying as disease and bodily pains ; but these I have been prohibited from making use of—let these be tried, and the effect which I anticipate will be seen. There is certainly much of the wisdom of the serpent in this insidious proposal. Nothing is so trying as very strong and acute pain, and those effects of a diseased body upon the mind, which, without disordering its faculties, exhaust its energies, and press hard to sink it into despondency. On this rack would the wily adversary try the integrity of the suffering Job.

Ver. 6. And Jehovah said unto the adversary, Behold him in thy power, only save his life.

Does this appear a cruel commission? Of this character, let us remember, to the judgment of sense, appear many of the visitations of providence, with which the children of the heavenly Father are scourged ; no affliction but is for the present grie-



vous! But we are admonished, and should ever bear it in mind, that we may see in Job's case "the end of the Lord, and that the Lord is," in reality, when all is understood, "very pitiful and of tender mercy." The design of Jehovah towards Job we shall find to be full of mercy; this grievous affliction is 'afterwards to yield him peaceable fruits of righteousness.' Nor can any human wisdom pronounce, that the furnace of his fiery trial was heated any hotter than was sufficient to consume his dross, and to purify and refine that 'precious faith' which God had given him, and which was to be 'found to praise and glory and honour in the day of the Lord.' Far be it from us to suppose, that a false accusation, or ungrounded suspicion of 'the adversary,' could move Jehovah to afflict Job—'without a cause' in that sense. No, there was a cause, or the malice of the Devil had not been drawn forth and gratified on this occasion. His accusation was not altogether false. Satan is not omniscient; and there was more in Job's heart than he understood. But he had fixed his attention upon the prosperous Job, and had observed many things, which, from his knowledge and experience of mankind, led him to conclusions which he ventured to state as true, even in the presence of the Omniscient; and though the first trial had failed immediately, yet he is still confident that he has not been mistaken in Job's character.

Never was there, indeed, but ONE found of human kind, in which the prince of darkness, in his permitted hour, could find nothing. And it is only in the righteousness, and in the strength of this 'holy One,' that we can stand before 'the adversary' demanding justice against us—according to the same measure of justice with which he and his seed are to be judged. 'The accuser of the brethren, which accuses them day and night before God,' is only 'to be overcome by the blood of the Lamb, and by the word of their testimony, who confess his glorious NAME, and make their boast in his righteousness.'" The brethren of Christ stand in *his* integrity and in his perfection, and not in their own; they stand, because, by spiritual union, they 'dwell in Christ, and Christ in them;' because they 'are one with Christ, and Christ with them.' And this must be 'the word of their testimony'—that 'sword of the spirit' with which they are to encounter the prince of darkness. The appointed champion, God's only begotten Son, incarnate in human nature, has defeated him, and not we. Both in the contest of right, and in the contest of strength, it is the righteousness, and it is the power of 'the Lord's Christ.' And if for their pride, or self-glorifying, or for any other cause, Satan may be permitted 'to tempt' the heirs of promise, 'faith in the righteousness of God their Saviour' will be the only steadfast hold to which they can cling. Their own

integrity will give way, and their fortitude and strength will fail, if Satan be permitted to try them sufficiently.

So we shall find it was with Job, though ‘there was none like him on the earth;’ and we see not how it was that Job could have recovered and escaped, but that he who knoweth how to succour them that are tempted, came to his relief. The strength of Christ rested upon him in his infirmity, and he was kept by the *power of God* through faith.

Ver. 7. And the adversary went out from the presence of Jehovah, and smote Job with a sore ulcer from the sole of his foot to the crown of his head.

Ver. 8. And he took a potsherd to scrape himself with, and he sat down among the ashes.

It is probably a vain inquiry with what disease Job was afflicted on this occasion. Satan was permitted to do his utmost, short of the destruction of any vital part; and we are sure that the malice of this powerful spirit would leave nothing untried to shake the constancy of Job. We may imagine, therefore, any disease, or complication of diseases the most painful, disgusting, and alarming! And his deplorable situation, in his subsequent lamentation, is very strikingly set forth. His “self-abasement,” in seating himself among the ashes, “was probably common among the oriental nations of high antiquity;” as, in subsequent ages, “the coarsest dress, as of hair or sack-cloth, was worn

on such occasions, and the vilest and most humiliating situations, as a dust or cinder-heap, surrounded by potsherds, and other household refuse, was made choice of to sit in<sup>a</sup>.” We have frequent allusions in Scripture to ‘the mourner’s ashes,’ the dust or dunghill of the suppliant, ‘the spreading of sackcloth and ashes under him.’ It was doubtless an expression of the sufferer’s sense of his vileness before God, that he knew himself to be but dust and ashes when he took upon himself to supplicate before the almighty God. The ceremony was significant, but it is but too obvious that high thoughts may be entertained by the beggar on his dunghill; and, in the eyes of a heart-searching God, the furniture of the mind may not always correspond with the tokens of humiliation and self-abasement which are spread around him. This will discover itself to have been the case with the unhappy sufferer before us. But it does not immediately appear. The piety and fortitude of Job were of no common order, nor were they soon overthrown, to the discovery of what was really in his heart.

His behaviour and confession, even under the pressure of this second more severe calamity, is at first most exemplary, and consistent with his former character.

Ver. 9. And his wife said unto him, dost thou still hold

• Mr. Good.

fast thine integrity? Renounce Elohim, and die, (or “ blessing Elohim, and dying<sup>a</sup>!”)

Ver. 10. And he said unto her, as the talk of the foolish women thou talkest. What ! shall we accept the good from the Elohim, and shall we not accept the evil? In all this did not Job sin with his lips.

It is somewhat difficult to determine how we are to understand the sense of the words addressed to Job by his wife. According to the latter rendering given above, she seems to express her astonishment at beholding the firmness of Job to his religion, that even when dying he could still be blessing his Elohim; and he reproves her for uttering a speech which had been only befitting the mouth of a trifling irreligious woman, and not of one who should have been better able to appreciate the conduct of a child of God in adversity. However, from the other rendering of the words of the text, greater wickedness may be imputed to the wife of Job. She who could forsake or neglect her husband in his adversity, as it is plain she did, might have entertained the most unworthy and most ignorant views of his religion. Its spiritual hopes, perhaps, she neither felt nor understood; and though placed in a religious family, like profane Esau in a subsequent age, despised that ‘ birthright’ which had respect to what was to be after death. Perhaps she thought that all the profit in worshipping the Elohim was the

<sup>a</sup> Parkhurst.

visible blessings which he bestowed upon his approved worshippers. But as all these were now taken from her husband, and his longer life despaired of from the nature of his disease, she thought it preposterous and vain that he should still be as sincere as ever in his religion. He might as well 'take leave' of his boasted Elohim,—the giver of life and happiness, for it was plain nothing was to be expected from him—die he must !

Job's answer is full of pious resignation : ' Shall we accept the good from the Elohim, and shall we not accept the evil ? ' Shall we wait upon our God only for the temporal good that he bestows, and when he is pleased to afflict us, shall we quarrel with him and forsake him ? No doubt this replies to the sentiment which his wife's address had expressed ; and it is a sentiment expressed or felt by too many who profess to worship the God of the christian covenant. It designates, in our Lord's parable of the sower, a whole class of religious professors, that " by and by they are offended." But Job's reply expresses the sentiment of the apostle : " We have had fathers of our flesh which corrected us, and we gave them reverence : shall we not rather be in subjection to the Father of spirits, and live<sup>a</sup> ! "

So far all was right ; and Job, in adversity, stands as eminent as he had stood in his prospe-

<sup>a</sup> Heb. xii. 9.

rity. Might the trial of his affliction have ended here, how should we have extolled the character of Job ! and how might Job have extolled himself, and been exalted above measure ! But the design of the Divine mercy in his chastisement was to correct a disposition to self-glorying ; therefore his trial must continue till the secrets of his heart are made known.

A man may find occasions for self-congratulation in his resignation to affliction ; and of pride, even in the thought of his humility. And certainly, in a subordinate sense, we may reflect upon these things with pleasure ; with very different sensations, at least, from those with which we remember our perverseness and our sins. But the danger is, lest this glorying should intrude into the highest place, and become incongruous with what ought to be the thoughts of a sinner saved and upheld by grace alone. The danger is, that it should come to diminish, in his view, the glory of his Redeemer's righteousness and holiness, and should somewhat weaken in his mind the thought of his entire dependence, as a weak and helpless creature, upon his power and continual aid. The heart-breaking thought of the restored penitent, though not so blessed in itself, is far less dangerous, than in some minds the exultation of one, who, consistently with truth, can ' thank God that he is not as other men are.'

“ In all this,” we are again told, “ Job sinned

not with his lips," admonishing us, that a different scene will be opened in the subsequent pages. And those who have stood their ground in severe trials, and have exhibited a faithful and consistent testimony, should reflect how much it may have depended on the ordering of the circumstances of their distress—that the trouble ended where it did end, or that the enemy was not suffered to do his worst. It is a proud thing to think I should have stood, where we see a brother fall! Therefore it is, that the apostle calls upon "them that are spiritual," when they would restore by their admonitions or reproof a brother who is overtaken with a fault, to do it in the spirit of meekness, "considering thyself, lest thou also be tempted."

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#### SECTION FOURTH.

##### *The Visit of his Friends, and Job's Despondency.*

WE gather from the subsequent complaints of Job, that the generality of his kindred and friends deserted him in his distress, and avoided him as 'the stricken deer in the herd;' even those whom 'his former bounty fed.' But there are some exceptions; though even these do not visit him to his immediate comfort.

Ver. 11. And three friends of Job heard of all this affliction which had befallen him, and they came each from



his place, Eliphaz<sup>a</sup> the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. And they concerted together to go and condole with him, and comfort him.

Ver. 12. And they lifted up their eyes at a distance, and they did not know him. And they raised their voices and wept, and they rent each his mantle, and cast dust upon their heads towards heaven.

Ver. 13. And they sat with him on the ground seven days and seven nights, and neither of them spake a word to him, for they saw that his suffering<sup>b</sup> was exceeding great.

Job had probably been for some time a sufferer before the report reached his friends, or before they could make an appointment together to go and condole with him. We cannot doubt but that the intention of these friends of Job was good, however they fail in the character of comforters: they had heard of his afflictions; but they arrive to behold a spectacle which seems to astonish them. Job appears too much afflicted to permit them to speak to him; they can only mourn with him; and for seven days and nights they sit by him in silent grief. At length we hear the afflicted break the long silence. But, alas! how different are the feelings to which Job now gives vent, to what we had expected from his former declarations; both

<sup>a</sup> Eliphaz was of Teman, a city of Edom, Jer. lxi. 7—20. Ezek. xxv. 13. Amos 1, 12. Bildad was of Shua, a district in the east country of Arabia Petræa, Gen. xxv. 2—6. Zophar of Naamah, a city of Edom, Josh. xv. 21—41.

<sup>b</sup> נִסְּבָה, soreness, exulceration of mind or body.

when the first afflictions came upon him, and when in his deeper distress, he had reproved the irreligious speech of his wife! All then was right; meekly had he submitted to the heavenly Father's chastisement,—“naked came I out of my mother's womb, and naked shall I return thither. Jehovah gave and Jehovah hath taken away, blessed be the name of Jehovah”—“What! shall we receive good from the Elohim, and shall we not receive evil?” But, how altered now! where is all his resignation and patience fled? We are almost ready to say with his friends, ‘we do not know him:’ so altered is his moral feeling! and we have a sad instance of what temptation can effect in the best of men: it illustrates, too, the superiority of Him “who was tempted in all things, like as we are, but without sin.”

Chap. iii. ver. 1, 2. Afterwards<sup>a</sup> Job opened his mouth and cursed his day: and Job exclaimed and said:

3. Might<sup>b</sup> the day have perished when I should be born,  
And the night that was to tell a male was conceived!
4. Might that day have been withdrawn,  
Eloah not have required it from above<sup>c</sup>,

<sup>a</sup> “At length,” Mr. Good.

<sup>b</sup> Or “would the day had perished, &c.” ‘Let the day perish’ cannot be the force of the verb used in this passage. He wishes such a day had never been, that he had never been born. To refer it to the celebration of his birth-day appears to be a very cold exposition.

‘Might it have been stopped,’ or ‘kept back,’ and God not have inquired for, or looked after it. The word also signifies,

And the light not have shined upon it !

5. Might darkness and the shade of death<sup>a</sup> have involved it<sup>b</sup> ;

A cloudy mist have settled upon it<sup>c</sup> !

6. Might the black blasts of the day have surprised it<sup>a</sup>,  
And total darkness have seized that night !

Might it never have been united to the days of the  
year,

Nor have been entered in the register of the moons !

both in Hebrew and Arabic, ‘ to look attentively at,’ or ‘ peruse with care:’ as a person does a volume unfolded before him. Mr. Good has “ uncloset it from on high.”

<sup>a</sup> צלמות—the shade of death : that extreme darkness which was imagined in the abode of the dead. Or perhaps the allusion was to that darkness with which the eyes are closed in death, like Homer’s *Θανατοιο μελαν νεφος*, “ the black cloud of death:” but compare Chap. xvi. 16.

<sup>b</sup> Or “ take possession of it, and vindicate it as belonging to them by right of kindred.” But Simon deduces the meaning from גלל ‘to cover,’ ‘ involve.’

<sup>c</sup> Let clouds rest or settle upon it, or fall upon, and hang over it. Mr. Good elegantly renders “ let the gathered tempest pavilion over it.” But the original is more simple in its style.

<sup>d</sup> From כמר, ferbuit. Mr. Good has no doubt pointed out the true meaning. He interprets it, of the hot wind of the desert ; the Simoom, or Kamsin. And the description of this phenomenon, with which Job must have been well acquainted, as given by M. Volney, well illustrates the passage : comparing these winds to the heat of a large oven, at the moment of the drawing out of the bread, he observes, “ when the winds begin to blow, the atmosphere assumes an alarming aspect ; the sky, at other times so clear in this climate, becomes dark and heavy ; the sun loses his splendour, and appears of a violet colour, the streets are deserted, and the dead silence of the night reigns everywhere:” vol. i. 56. See further extract in illustration of Chap. xxxvii.

7. Lo! might that night have been a barren rock<sup>a</sup>,  
No 'lively' sound have approached it<sup>b</sup>!
8. Might those who execrate the day have marked it<sup>c</sup>,  
Who are ready<sup>d</sup> at raising their lamentation<sup>e</sup>!

<sup>a</sup> "Hard and sterile as a rock." גלמור, the meaning of which is traced in the Arabic where it signifies a hard and barren rock, and is used as an emblem of sterility.—See Simon. Probably the figure is taken from some very desolate scenes of the desert, where the barren rocks, yielding no vegetation, and not inviting any living creature to break by its stir, or call, the still silence which prevails; the spot might seem as 'a blank in nature.' Oh had the stillness of that unhappy day been as unbroken! "Silice vastior." *Schultens*.

<sup>b</sup> "Let no vibration of sound, or of sight come into it."

<sup>c</sup> Might those who point out inauspicious seasons and times, have fixed their mark upon it, from נקב. Or rather, by 'the cursers of the day,' we should understand those hired or public mourners, who were wont to be employed, with music and lamentations, to celebrate the memorial of some great calamity. Comp. Ezek. xxx. 2. "howl ye, woe worth the day."

<sup>d</sup> 'Who are ready' and 'well skilled.' From the turn which Mr. Good and some others have given to the line I must altogether dissent: "Let the sorcerers of the day curse it: the expertest of them who can conjure up Leviathan." This strange interpretation is, in Mr. Good, accompanied in the note by a still stranger assertion, that Melchizedec was a sorcerer!

<sup>e</sup> "Or who are prepared to keep their vigils of grief." Comp. עיר evigilavit. ליהתן is understood in the sense of grief or mourning, by several expositors, as well as by our public translators, and has the authority of the Chaldee. See Pool's Synopsis. I would derive the word from לו, would to God! O that! [Lat. O si, Græc. εἰ εἰθε.] from ליה, or from the Arabic לוי, multum optavit. The solemn dirges of these skilful mourners were wont perhaps to begin with such like exclamations, and hence the term: הן frequently occurs in the Book of Job as a pronoun suffix for הם. Dr. Clarke describes "a very curious relic of the *ululation* of the ancients," page 72 of the third volume of his Travels. It was at a funeral in Grand

9. Might the stars of its morning<sup>a</sup> have been darkened !  
 Might it have expected light, and there have been none,  
 And it have seen not the eye-lids of the dawn<sup>b</sup> !
10. Because it shut not up the doors of the womb,  
 And concealed not sorrow from mine eyes.

We find expressions of grief and despair similar to these of Job, in the prophecy of Jeremiah. What Mr. Lowth says, in his commentary on that passage<sup>c</sup>, may be applied to what, in the one before us, has appeared to some so extraordinary—to ‘Job’s cursing his day.’ “It is a lamentation written in a poetical strain, like the *Lessus* or *Næniæ*, which the ‘*præficæ*,’ or mourning women, used to sing, where—in strong poetical figures are used, and all the circumstances brought in that are proper to raise the

Cairo: “the singers were women hired to sing and lament—a principal part of their art consists in mingling with their ululation, plaintive expressions of praise or pity, affecting narratives of the employment, profession, and character of the deceased, &c.” Also, page 122, speaking of the singing practised by the *Almehs* at funerals, he describes it as consisting in a repetition of the syllable *ûl*, or *el*, constituting the long protracted *elelelelelû*, or ululation”—“the same note descending in the continual cadence.” He compares the *Ελελελελελε* of *Io*, in the *Prometheus Vinctus* of *Æschylus*; the *ullaloo!* of the Irish mourners; and also the *ولولہ* of the Arabians.

<sup>a</sup> That this is the meaning of *נֶשֶׁךְ*, see 1 Sam. xxx. 17. Might its morning star, the harbinger of day, have been extinguished, that it might have abode in perpetual darkness; have waited earnestly for the light, but to no purpose; never have seen the opening eye of the dawn.

<sup>b</sup> “Let it not see the glancings of the dawn.” Mr. Good.

<sup>c</sup> Chap. xx.

passions, but which it would be extremely wrong to interpret in a strict and literal sense." Bishop Lowth also cites similar instances of grief discharging itself in invectives and bitter wishes against objects, in themselves altogether blameless and undeserving. Particularly David's lamentation over Saul and Jonathan: "Ye mountains of Gilboa, let there be no dew, neither rain upon you, &c." "All which," he observes, "if you were to bring it to the standard of cool and dispassionate reason, what would appear more absurd? But if you have an eye to nature, and to the ordinary flow of the passions, what more genuine, more exact, more beautiful!"<sup>a</sup>

These observations will assist us to form a just idea of the nature of this poetical composition, wherein Job curses his day. Job, we may conceive, after his afflictions were ended, composed in poetry an account of his trial, and of all that passed on the occasion, that it might be long remembered by posterity. He could not better express his own feeling of wretchedness and despair, and give the substance of what he had expressed to his friends, than by one of these lamentations, embracing every accustomed figure of bitter grief and despair: they truly expressed his gloomy thoughts, and the moans of his distracted heart. He rued the day of his birth, and could not but express his mind to

<sup>a</sup> De Sac. Poes. Heb. Prælect. xxiii. See also Dr. Blaney on Jeremiah.

his friends, that it had been better for him that he had never been born.

He represents himself as continuing in the same strain :

11. Why might I not have died at the birth ?

Have come forth from the womb and expired ?

12. Why did the knees prevent me,

And why the breasts, that I should suck ?

Why were the knees of a tender mother provided to support and nurse me, and her breasts to nourish me in my miserable existence.

13. For now had I been lying down and been at ease,

I had been asleep; rest had long since been mine<sup>a</sup>.

Evidently expressing his disgust at life, in which the days of his prosperity had been so short, and in which the griefs which he now endured were so bitter and hopeless. And he seems to say, in the following lines, that those who had succeeded best could do no better in life than to prepare for this long sleep: he hardly knows, whether the rest of the still-born babe—altogether ignorant of this vain and troublesome world—were not preferable even to their prosperity !

14. Among kings and leaders<sup>b</sup> of the earth,

Who had erected for them sepulchres<sup>c</sup> !

<sup>a</sup> Rest had been mine forthwith. Comp. Sam. ii. 27.

<sup>b</sup> יִצְנִים, is generally rendered counsellors: it denotes properly those who govern mankind, as the leaders and advisers in public councils, the ‘ *βουλευφόρος ἀνὴρ* ’ of Homer.

<sup>c</sup> חֲרֻבָּה, *mausoleum*. Lex. Heb. Simonis. This is the inter-

15. Or among chiefs, who had had possessions of gold,  
Who had filled their houses with silver !
16. Or as an abortion I should not have lived,  
As the infants who never saw light.

I should have rested as well, nor would my loss have been great, whether I had been as a prince who had accumulated riches—Or who had erected him a magnificent tomb,—all the distinction in death which wealth could have purchased ! Or whether—as would have been my case—I had perished an untimely fruit of the womb.

But if, to the gloomy comprehension of the afflicted, life at its best estate is altogether vanity, not worthy to have disturbed the rest of the still-born babe in his grave, what must that rest be, to those who are depressed by poverty, or harassed with toil and labour, or whose peace is broken by the troubles and injuries of this present life ! How sweet would the rest of the grave be to them !

17. There the disturbers<sup>a</sup> have ceased from troubling,  
And there the wearied may rest<sup>b</sup> ;

pretation of Schultens, and it is much illustrated by considering the immense pains bestowed by the great of very ancient times upon their sepulchres. As Goguet observes from Herodotus “ they regarded their palaces and houses as inns ; but for a transient abode, giving, by way of distinction, the name of eternal habitations to their tombs.”

<sup>a</sup> Mr. Good acquiesces in the public translation ; but by taking the primitive meaning of *רָשָׁע*, we seem to arrive at a stronger sense, and the same indeed in which the verb is used, Job xxxiv. 29. The two lines depicture, on the one hand, the rest-



18. The captives repose fearlessly<sup>c</sup> together :  
 They hear not the voice of the driver<sup>d</sup> ;
19. The mean and the great are there ' the same'<sup>e</sup>,  
 And the servant is free from his master.

The desponding mind of Job calls into view the saddest circumstances of human life and society. Of these, indeed, the prosperous, and those who love this present world too well, often lose sight in their estimate of human happiness ; while, on the other hand, the melancholy thoughts of the despairing mind are too apt to distort and exaggerate them : casting as it were their own gloomy hue on every circumstance of life which they contemplate. Job demands, Who of all these sufferers had not better be in their graves ?

less disturbers of the peace of society, who keep the world in continual commotion ; and on the other hand, the poor victims of their ambition or turbulence, whose strength is worn out by their exactions and injuries.

<sup>b</sup> Perhaps more literally, " there the gasping may surcease ' their' strength," rest it, or cease to exert it.

<sup>c</sup> " Summe securi, et ex securitate fastuosi et insolentes." SIM. LEX. HEB.

<sup>d</sup> נגש, " taskmaster,"—Good. It signifies the man who superintended the labours of the oppressed captives, and whose unwelcome call so often roused them from their scanty rest.

I have preferred the term " driver" as it must be so rendered, chap. xxxix. 7. And how properly the same name may be given to the ' exactors' of human labour, and to the managers of beasts of burden, the history of colonial slavery but too fully illustrates.

<sup>e</sup> Perhaps, " each lieth there."

He seems to express surprise, that an overruling providence should sometimes so long withhold this last boon of rest to those who have no prospect but of toil and misery in this present life!

20. Why should light be vouchsafed to the miserable,  
And life to the bitter in soul?
21. Who wait for death, but it comes not,  
And search for it more than for hidden treasures;
22. Who rejoice over a tumulus<sup>a</sup>,  
Would exult when they could find a grave?
23. To a man whose path is destroyed<sup>b</sup>,  
And behind whom Eloah hath hedged up<sup>c</sup>.

In these two last lines Job makes the application to himself. Why is life any longer vouchsafed to me, who can now have no hope of deliverance from my misery, but in death. The allusion is, probably, to some method of insnaring wild beasts, their track being demolished, so that they cannot proceed, while at the same time their retreat is cut off behind. Solomon has a very similar allusion: "as fishes that are taken in an evil net, and as birds that are caught in a snare, so are the sons of

<sup>a</sup> גַּל I conceive to be the same as גַּל; and to be the parallel term to הֶבֶר. גַּל is indeed a various reading approved by Houbigant.

<sup>b</sup> From the Syriac ܕܡܪܝܢ, and Chald. מִמַּר. See Simon and Good.

<sup>c</sup> See under שָׁךְ, SIM. LEX. HEB. Taking שָׁךְ in its more usual sense and understanding עַר as a noun, Mr. Good renders, "and whose futurity God has overwhelmed."

men snared in an evil time, when it falleth suddenly upon them<sup>a</sup>."

24. For as my bread my sighing comes<sup>b</sup>,  
And my groans are poured out for water.
25. For the fear I fear even befalleth me,  
And as I dread, it happeneth unto me ;
26. I have no peace, nor have I quiet,  
I have no rest, but trouble<sup>c</sup> cometh !

Such are Job's expressions, describing his present feelings of grief and distress: as well, no doubt, of the sorrowful reflections of his mind respecting his recent losses, as more particularly of his pain and agony in the returning symptoms of his distressing disorder. He says, like the Psalmist: "his tears have been his food day and night," he 'has mingled his drink with weeping'—that all his time is divided between the dread apprehension of the pain which he knows is coming, and the actual endurance of the paroxysms, equalling his utmost alarm; and so frequent are they, that he hath no respite nor intermissions of rest! This he urges as the reason of his complaint that God should still continue his life!

His fellow-sufferers, 'compassed with the same infirmities,' will feel for Job; but it is too plain the fortitude of his mind is shaken. There is no

<sup>a</sup> Eccles. ix. 12, &c.

<sup>b</sup> Or, 'is wont to come.'

Or, 'the cause of my fear'—'that at which I tremble.'

longer that calm resignation which said,—“What, shall we receive good from the Elohim, and shall we not receive evil?” Besides, his despair of ever recovering, though perhaps natural in his situation, was, we know, unnecessary. And how frequently is the afflicted led to despond beyond the occasion, forgetting to argue, “Is any thing too hard for the Lord?” But, above all, we cannot but perceive it to be wrong, that Job should give way to such sorrow,—that he should execrate the day of his birth, and indulge in so melancholy an estimate of all the blessings of this life, so large a portion of which he had once enjoyed. We know, indeed, that the afflicted mind is too apt to cast the tinge of its sorrow on all the prospect around; and that past enjoyments, which are contemplated as gone never to return, are remembered with little pleasure, but in the pain of their privation we seem to pay dear for their former possession.

But then it should not have been so lost sight of, as it appears it was for the moment, that *he* had lived to some purpose, who had lived to know the covenanted mercies of his Elohim, and had received those pledges of his grace which all this sad reverse could not frustrate. This Job would see, when a little more composed, or better practised to bear his griefs. But we are to recollect that he is describing to us his thoughts and feelings, when he stood the first brunt—or rather when his spirit first fainted, at the review of his accumulated afflictions,

and when his mortal frame at the same time was racked with excruciating pain; perhaps we may add, when 'the wounded spirit' fainted in the depression of its energies. In such circumstances, how easily may the strongest mind be driven from its firm hold! and though it yield not up its hopes, yet it may become so clouded and bewildered, that it loses sight of them, and can draw no present comfort and support from all it seemed to know so well before!

The afflicted and tempted christian knows something of this "season of heaviness." Though he sink not so low as Job; yet, when he has been 'looking' too much 'at the things that are seen,' some chastisement of the heavenly Father will sometimes give him a taste of this disgust of life, and a glance at these dark regions of despair. Nor is there any help until God shall cast the light of his countenance upon him, and restore to him the joys of his salvation.

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## PART THE SECOND.

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*The Conversations between Job and his three Friends,  
respecting the Cause of his Calamities.*

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## INTRODUCTION.

A NEW part of our subject now opens itself before us. The conversation between Job and his three friends, who had visited him in his distress, respecting the cause to be assigned for this awful reverse. This proves the most searching part of Job's trial. Their injudicious application of general and important truths, and their somewhat severe treatment of the case of their fallen brother, provokes him to a discovery of the hidden sentiments of his mind, all of which are not right, nor honourable to God.

It was overruled for mercy that Job met with such severe reprovers ; but his comforters are not models of that " spirit of meekness," with which even a faulty brother should be attempted to be restored. Their intention, no doubt, was to be honest and faithful with their friend ; and this certainly was better than the unmeaning soothing, and indiscriminating flattery of some comforters of the afflicted. The sufferer should be told the truth, or no foundation can be laid for solid and lasting com-

fort: to conceal it, were most pernicious charity. But it requires all the sympathy of the most tender friendship, or consciousness of the same frailty, so to urge this point as not to hurt and irritate the already broken and wounded spirit; and then to know how soon we may with safety begin to pour in ‘the oil and wine.’

One leading and deep impression had evidently been made on the minds of all the three friends, that this extraordinary reverse of Job was a judgment of God for his sins. And the despairing state of mind in which they find him, so destitute, as it would appear to them, of all religious trust, and even of humble submission, under the afflicting hand of God, corroborates this impression. Nor can we say that their judgment was altogether wrong, or that their arguments were always devoid of force. But they, apprehending the commission of some outward gross sins, lay to the charge of the afflicted things which he knew not; this has the effect of emboldening him in his self-vindication, in which Job sins with his lips. And after all, that in Job, which had offended the eyes of the heavenly Father, they did not penetrate; it was too subtile for the tests which they applied: they aggravate much its symptoms, but cannot expose to reprove it.

## SECTION FIRST.—FIRST ADDRESS OF ELIPHAZ.

Chap. IV. Ver. 1.—Then answered Eliphaz the Tema-nite, and said ;

2. If we attempt to speak to thee, wilt thou take it ill<sup>a</sup> ?  
But who can refrain from speaking ?
3. Lo, thou hast corrected many,  
And hast caught the hands that were held down<sup>b</sup> :
4. Thy words have supported him that stumbled,  
And thou hast strengthened the bending knees !
5. That now it should come to thee, and thou bear it  
with impatience,  
That it should touch thyself, and thou be confounded<sup>c</sup> !

This address of Eliphaz evidently conveys a severe censure, not wholly undeserved, on the state of mind in which he finds Job under his affliction. It was little to have been expected in one who had so often administered advice and motives of submission or of consolation to others in their afflictions ! The character of Job, it should seem, was celebrated as the faithful friend and admonisher in adversity, who knew how to speak a word in season to them that are weary. And this is a blessed part of a good man's duty. But oh, how serious the consideration, that thereby you give a pledge in the sight of mankind, that when it shall

<sup>a</sup> “ Forsitan moleste accipies.”—Vulg. לֹא־לֵב, to faint, fail, or be deficient, also to take amiss and bear with impatience.

<sup>b</sup> Or “ couldst bind up.” Compare Heb. xii. 12.

<sup>c</sup> “ Thou be confused, or confounded with terror ;” “ afraid with amazement.” 1 Peter iii. 6.



be your turn to suffer, you shall be ready to practise your own advice! Men will expect of you, that you faint not, nor be confounded, in those circumstances where you reproved their impatience, and exposed the futility of their unbelieving fears. Alas! who can assure himself that he shall well redeem this pledge, when, after having been the corrector and admonisher of others, himself shall be overtaken by some great trial and calamity? How then does this enforce the precept of the apostle, ‘If a brother be overtaken with a fault, ye that are spiritual restore such an one, in the spirit of meekness, looking to thyself lest thou also be tempted.’ How does this call for the greatest self-mistrust and humiliation of heart before God, in the most eminent of the servants of Christ; lest an Eliphaz should judge them in the hour of their affliction!

6. Is thy piety then nothing<sup>a</sup>, thy trust,  
Thy hope—and the integrity of thy ways?

This was certainly an uncharitable and a cruel suspicion: some allowance should have been made for an afflicted brother, labouring under so many griefs both of body and mind. Job’s eminent virtue had, it seems, raised high expectations. But Eliphaz thinks himself warranted in his inference, from that remarkable visitation of Providence which had brought this sad reverse upon Job,

<sup>a</sup> So Schultens.

Like those whose judgment upon remarkable sufferers our Lord reproves, Eliphaz thinks he must be a sinner beyond all others, ‘because he suffered these things;’ not enough considering, that ‘whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:’ and not adverting to this, that though every chastisement implies some fault or defect, it is not necessarily some notorious outward transgression, or general hypocrisy; nor may that which is sought to be removed in order to our being made partakers of the Divine holiness, be always something that has defaced the moral character in the sight of man. We hear his argument:

7. Recollect, I pray, what innocent ‘man’ hath perished;  
Or when have the righteous been cut off?
8. According to what I have seen, the ploughers of grief  
And sowers of misery reap them.
9. By the blast of Eloah they perish,  
By the breath of his nostrils they are consumed.
10. The roaring of the lion, and the call of the black-lion<sup>a</sup>  
And the teeth of the covert-lions<sup>b</sup> are disappointed<sup>c</sup>.
11. The fierce lion perishes for want of prey,  
And the whelps of the lioness are torn to pieces<sup>d</sup>.

<sup>a</sup> Or “the voice of the growler.”  
So Parkhurst.

<sup>c</sup> The sense of this passage seems to require for נָחַץ a meaning applicable to the voice as well as to the teeth, and from the Syr. Cogn. we may render “shall be forgotten,” or “shall deceive them.” Bate, who is followed by Mr. Good, derives it from נָחַץ, and renders it as above. Perhaps we should supply from the last line “are consumed,” and render the present term in its usual sense “are broken.”

<sup>d</sup> “Dashed in pieces.” Good. “Pro præda lacerati sunt.”

This grand maxim, of a just and sure retribution at the hand of God, must be admitted to be sound and true,—that ‘his blessing is over the righteous, and his face against them that do evil.’ Eliphaz says that, as far as his experience went, he had ever found it to be true, that those who were visited by the judgments of Providence, reaped only what they had sowed, and ate the fruit of their own doings. He compares the violent oppressors of their fellow-creatures to roaring and ravenous lions; and he had remarked how, notwithstanding their great strength and power, they were at length laid low and destroyed.

Job, as we shall see, excepts to this as a rule of God’s providential dealings with mankind, and rejects the inference that, because he is now overwhelmed in trouble, he has been a transgressor. As to the extent of his friend’s suspicion, he was right. But still the rule laid down by Eliphaz must be considered as holding universally. The exceptions will be found, as we are taught in the sequel, to be more apparent than real; an innocent and righteous man’s sufferings, if it be really and simply thus, without some special reason, were an anomaly in the proceedings of the divine govern-

SCHULTENS. Like some other passages in the poetical parts of Scripture, the one before us must necessarily lose much of its beauty by a translation into our language, for want of that variety of terms which the Hebrew possesses, to discriminate the several gradations in the age, or varieties in the species, of this noble animal.

ment ; and the prosperity of the wicked, for whatever reason permitted for a while, is ever to be regarded as calling aloud for the vindication of God's righteous judgment.

But the reasons of the present proceedings of God are not always within the ken of human observation ; the short prosperity of the wicked may be both for a judgment to others, and for their own manifestation and increased punishment. We know, too, that those who through grace are adopted to be the sons of God, and are not to be ' condemned with the world,' are in this life being trained up under a particular discipline ; are sometimes seen to be judged and chastened, where the children of this world go unmolested. And these must further be sanctified and purified from all that is ' common and unclean.' But under the execution of this holy discipline, it is not for innocence and righteousness that the children of God suffer ; but most commonly for sin,—sin unacknowledged and unconfessed ; or with some view to their correction and advancement in holiness, where they were too remiss in perfecting it in the fear of God. Eliphaz's maxim was not altogether wrong, even as applied to Job. But his inference of secret hypocrisy, or of some outward notorious transgression, from the judgment that had overwhelmed him, was altogether unwarranted. He is mistaken, too, as well as the poor sufferer himself, if he concluded that this affliction was remediless, and sent for his utter destruction. How different

was the aspect of his calamity when the end of the Lord was seen !

Eliphaz corroborates his statement, by a revelation which had been made to him, An angel, or a spirit of some kind, had appeared to him and had spoken to him.

As the inspiration of the book of Job is beyond exception, so certainly is the truth of this relation. That it is not the voice of inspiration, when Job or his friends argue wrong, and draw wrong inferences from right principles, will be readily admitted ; and they should be a little wary, who quote detached passages from this book, as the word of God. Their contradiction, or the limitation of the declaration which they contain, is, in reality, sometimes the truth meant to be conveyed. But that a matter of fact should be suffered to be stated, and a preternatural event to be so circumstantially recorded, and left uncontradicted, if it were not true, I should conceive impossible.

Whether, on this occasion, the internal senses of the mind were unloosed from the bodily organs to communicate with the spiritual world, or whether an actual apparition was presented to the watching eye, and real vibrations of sound caused to fall upon the hearing ear, we may not perhaps be called upon to determine. But of the reality of the fact, as recorded—in whatever manner accomplished—there can be no doubt.

The multitude of ghost-stories, both in ancient

and modern times, contain the demonstration of their own absurdity, or may be easily traced to the weak or diseased imaginations of the superstitious. The general persuasion, however, of mankind, in all ages and nations, that such visiters from the unseen world may appear, and sometimes have appeared, is not totally to be disregarded as a testimony of the fact; especially since sound philosophy knows of nothing that can render the thing impossible or very improbable. At any rate, on the credit of revelation, we have, in the passage before us, one true relation concerning the appearance of a ghost, on which we may rely.

12. And, that to me a word might be secretly conveyed<sup>a</sup>,  
Mine ear receive a whisper concerning this<sup>b</sup> ;
13. Amid disturbed thoughts from visions of the night<sup>c</sup>,  
When deep sleep had fallen upon men,
14. A palpitatio<sup>d</sup> came on me, and a tremour,  
And made the whole of my bones to shake !
15. And a spirit passed before me<sup>e</sup>.  
The hair of my flesh rose on end !

<sup>a</sup> More strictly, "might steal upon me." By רבר, I conceive, is meant emphatically, "a word of revelation."

<sup>b</sup> "Ab illo, vel, de illo." SIMON. That is concerning this thing, the subject of discourse, the just retribution of the wicked.

<sup>c</sup> שְׂעָפִים—"Ecstatic, hurrying, or maddening thoughts."—PARKHURST.

<sup>d</sup> This word, which I render 'palpitation' rather than 'fear,' occurs as a verb at the end of the verse, where the idea of shaking, or agitation, is plain. The beating of the heart is often the first effect of sudden alarm.

<sup>e</sup> Mr. GOOD.

16. It stood still, but I could not discern its countenance,  
A shape was before mine eyes <sup>a</sup> ;  
There was a stillness, and I heard a voice :

The beauty of this passage has been universally acknowledged. "It is in vain to search through ancient or modern poetry," observes Mr. Good, "for a description that has any pretensions to rival" it—"midnight, solitude, the deep sleep of all around, the dreadful chill, and horripilation, or erection of the hair over the whole body—the shivering, not of the muscles only, but of the bones themselves—the gliding approach of the spectre—the abruptness of his pause—his undefined and indescribable form, are all powerful and original characters, which have never been given with equal effect by any other writer."

We know not what, at the time he saw this apparition, was the character of Eliphaz, or for what purpose this vision was vouchsafed to him; but from some observations which occur afterwards, in the addresses of Elihu, Chap. xxxiii. 14, &c. I think it is probable that it was the call of divine grace unto his soul: that the appearing of this spirit, and his awful message, was intended, at least, as an awful warning, by deeply impressing upon his mind the evil of sin, thought so little of in

<sup>a</sup> Or, "but I cannot retrace in mind its appearance, I saw plainly, however, a form, shape, or resemblance." "Spectre."  
GOOD.

a careless world ! and of the righteous vengeance of God, which would overtake every transgressor. We may infer, also, from the passage just referred to, that in these remote ages, such miraculous visions were known to be sometimes employed for the conversion of the objects of the heavenly mercy. Elihu, we shall find, refers to such visions as visible interpositions of Providence.

With what awe must Eliphaz have heard the voice of his heavenly visiter ! and most weighty was the subject of his declaration !

17. Shall a mortal be just<sup>a</sup> before Eloah ?

Before his Maker shall man be cleared ?

That is, considering the known and actual wickedness of the human race,—and perhaps striking at the unalarmed conscience of Eliphaz. Is it possible, —though men encourage themselves in a thought of impunity, because of the long-suffering of God—yet, is it possible that God should justify and clear these guilty mortals ? Or, in reference to another great mystery of our religion, our justification through the righteousness of God our Saviour, and our cleansing, through the purification sacrifice, in the covenant of our redemption, we may be warranted in rendering these lines : “ Can a mortal be

<sup>a</sup> *n* has sometimes the meaning of *coram*, before, which is a far more suitable sense in this place, than to suppose a comparison between the righteousness of God and man. SCHULTENS and GOOP.



justified without<sup>a</sup> Eloah? Without his Maker can man be cleansed?"

18. Lo! he retaineth not his ministers in their stations<sup>b</sup>

But on his angels doth visit<sup>c</sup> defection<sup>d</sup>.

19. And surely on 'these' inhabitors of houses of clay,

The fabrication of which is from the dust!

Like the moth-worm are they breaking them up<sup>e</sup>,

<sup>a</sup> Without, apart, or separate from, is a not unusual meaning of the preposition.

<sup>b</sup> Give them not, or will not give them confirmation in their ministry. *אמן* signifies 'to make steady,' and in *Niph.* 'to be established or confirmed.' Thus *אמנה* is used for 'a set, or stated office,' 1 Chron. ix. 22, 26, 31. The same sense of the root—and which is indeed its primitive meaning, (the notions of faith and trust being secondary applications)—appears in the participle *אמן*, *amen*, 'be it confirmed,' 'be it ratified,' 'be it established.' "אמן, firmus, stabilis, inconcussus fuit; unde Arabes etiamnum proprie dicunt de pte erecto ac firmo, de inconcusso gressu; Hebræi de firmis brachiis, postibus." SIMON. Mr. Good, though he translates "he cannot confide," thinks it probable that it alludes to the apostacy of the angels under Satan.

<sup>c</sup> ישים—"will place upon as a burden." Hence, judicially, "will charge as a crime, and exact its punishment."

<sup>d</sup> "Their default." GOOD. *תהלה*, the root of this word is generally considered as lost in the Hebrew language; some trace its signification in the Arabic root *تَهَل*, *תהל*, he "erred, or knew not all things," and render it a 'defect,' or want of perfection: others, in the root *هالا*, *האלא*, the same as *هالي* to trifle, or divert the mind from serious employ to amusements, and render it an "omission of duty, a relaxation of intent and vigorous application." See SIM. LEX. HEB. MR. Parkhurst derives *תהלה* from the Hebrew *הל*, or *הלל*, whence it may signify 'mad, foolish, or proud boasting.' "All the versions have terms which denote defect in some sense or other." "Notat omissionem." SCHULTENS.

<sup>e</sup> ירכאום, I take for the third person plural active, with the

20. From morning to evening are they destroying 'them,'  
Without any regarding, they are continually perishing!

masculine suffix. The inhabitants of houses of clay break them, their houses, before, or sooner than, or in the same manner as, the moth-worm." רָכַא, to break, see chap. xxxii. 9. "To break, to break down." PARKHURST. Bishop Lowth, in his translation of Isaiah xix. 10, renders it "to break up." כָּתַת is the parallel term to רָכַא, "to destroy" generally, more strictly "to break to pieces, to pound or reduce to dust, to crush to atoms. Deut. ix. 21. 2 Kings xviii. 4. 2 Chron. xxxiv. 6.

עַש applies to the insect in its caterpillar or larva state, as is plain from chap. xiii. 28. xxvii. 18.

Mr. Good, referring all to the insect on the wing so easily beaten down, renders these lines :

Their fluttering round is over with them,  
They die a nothing in wisdom.

But הָלָא as a verb rarely occurs. But once, I believe, Micah iv, and then not in the exact sense given to it here by Mr. Good. For the sense of 'fluttering' which he gives to נָסַע I can find no proof. We might take it in its very common meaning, 'to remove, or depart on a journey;' but we sometimes find it used for the motion of the wind, the constant emblem of the immaterial spirit of man, which I conceive to be referred to here. For the sense of 'rushing,' see Psalm lv. 9, and Num. xi. 31, compared with Psalm lxxviii. 26.

יֵתֶרֶם I consider as a noun with its suffix. The verb signifies to extend, to exceed, to go beyond, to be left behind as a remainder,—'When something else is gone, or destroyed.' This last notion is plain from Exod. x. 15, xvi. 19, 1 Sam. xiii. 15. Hence in Psalm xvii. 14.—The noun with the same suffix is used for 'their remainder,' *i. e.* as appears from the context, what remains unspent of their wealth when they die. In the passage before us, the expression is יֵתֶרֶם בָּם, 'their remainder in them;' that which remains in them; the soul which survives the house of clay. Dr. Stock has "Does not what is excellent in them shift away?" Mr. Good derives יֵתֶר from יָתַר, with a formative י, and hence deduces the idea of 'round.' Such a

21. Does not what remains of them within them, rush forth?  
They die, and ‘attain’ not to wisdom<sup>a</sup>.

We perceive the reasoning of the spirit, Will God justify sinful mortals, and clear them from guilt; or will he do so without their having an interest in the righteousness and gracious help of Eloah, their promised Redeemer, when angels, the ministering spirits before his throne, receive the just recompense of their sins? Is it likely, that the inferior creature man, formed from the dust of earth, should be spared? No: see, how like poor ephemeral insects, they are perishing continually under the divine displeasure, and their souls plunged into a world unknown.

The reference to the fallen angels is remarkable.

noun is, however, but once found in the Bible, and that not generally allowed.

<sup>a</sup> Mr. Good—“they die a nothing in wisdom.” I have sometimes thought a different meaning, occasionally given to חכמה, should be preferred in this place; חכם frenavit, thence חכמה *frenatio, capistratio*, like the Arabic حكمة *capistrum*. This sense is approved by Schultens, in Psalm cv. 22, and in Prov. x. 23. I would then render

They die, and it cannot be held in restraint.

If taken in this sense, we may compare the passage with Eccles. viii. 8. “There is no man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given unto it.”

Schultens renders these lines

“Profecto nihil convulsum est nervus eorum qui in ipsis,  
“Macerati dissolvuntur, non sunt in ulla firmitudine solida.”

They seem to be spoken of as no longer trusted, or as deprived of the stations which they had formerly held ; if not actually receiving their destined punishment, under a known sentence of condemnation. We find the apostles Peter and Jude drawing the same inference—from the fall of angels to the certain perdition of ungodly men. For if God spared not the angels that sinned, but cast them down to hell, or “ in chains of darkness, committing them to Tartarus—has delivered them reserved unto judgment,”—surely “ He knoweth how to reserve the unjust unto the day of judgment to be punished<sup>a</sup>.” So St. Peter. St. Jude says, “ and the angels who kept not their first estate,”—or, “ their own principality,” but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day<sup>b</sup>.”

The impressions left upon the mind by these two scriptures, and by the one before us, respecting the present condition of fallen angels, are upon the whole very similar. That for their offences they are deprived of their original stations ; that the day of their punishment is not arrived ; that their situation, compared to what we know on earth, is that of prisoners, bound in chains and committed unto prison, preparatory to the execution of their sentence. The notion, however, of confinement in a prison, does not seem applicable to the situation in which we find Satan in this book, and to what is

<sup>a</sup> 2 Pet. ii. 4, &c.

<sup>b</sup> Ver. 6.

related of him in several other Scriptures. It is possible, therefore, that what is said in these passages is not to be applied to *all* the evil spirits. Some, it may be, in the mysterious wisdom of God, are not yet convicted, and cast into their chains. The passage indeed before us may very correctly be understood to say, not that God has done it simply, but is wont to do it, it is his usual known mode of proceeding with angels, or it is before him in the declared decree of his predestination. There might also have been other ranks, or worlds of angels and spirits, who had fallen, and been displaced, though Satan and his angels are still left to be the rulers of the darkness of this world, and have not yet filled up the measure of their iniquity, nor as yet been cast into the everlasting fire ‘prepared’ for them.

Notwithstanding the seeming impunity of men for a short time, though living without God in the world, the spirit, in the passage before us, sees their fate to be as certain as that of the fallen angels; and marks, how continually it is visibly overtaking them, though men themselves so little regard it.

In his contemplation of mankind, if I rightly understand his language, this visiter from the unseen world compares them to the moth-worm, and numerous classes of animals, who, in the first period of their existence, crawl upon the ground, and then break up their reptile body, and fly away a winged

insect into the air. So the soul of man at first tenants a house of clay, a body formed from the dust of the earth; but this soon perishes, and crumbles to dust again, and his separated spirit rushes forth into a world to him unknown. And these changes are being carried on, over the face of the whole earth, daily, and hourly, and momentarily; and yet careless sinners of mankind note it so little, that they expect not the change, nor are wise to consider their latter end!

Chap. v. Ver. 1. Call now, He doth answer thee<sup>a</sup>,

Ay, to whomsoever of the saints thou mayst turn :

2. “ That it is the foolish whom grief destroyeth,  
And the simple whom vexation consumeth.”

Eliphaz, I conceive, means to claim the suffrage of all the wise and good to the maxim which he here states. The term saints ‘ holy,’ or more strictly ‘ consecrated ones,’ seems in all ages to have been an epithet of the people of God; chiefly, because they are being sanctified to be the temple and the priesthood of God, through the application of the great purification-sacrifice, slain in the covenant of their reconciliation to the Elohim, in order to their attendance with the great high priest in the heavenly tabernacle, ‘ which is to be with men.’

The declaration of the spirit had described the general condition of mankind as sinners dying under the displeasure of God, destitute of heavenly

<sup>a</sup> Or, “ is there not that answers thee ?”

‘wisdom.’ But where this ‘wisdom’ was vouchsafed, Eliphaz seems to think a more protracted period in life might be expected; at least such would not be cut off by trouble and sorrow. The saints, it could not be disputed, must die even as others; but, as it is afterwards held forth, ‘thou shalt come to thy grave in a good old age, as a shock of corn in its season!’ And it may be, that long life and length of days was, in these ancient times, regarded as a mark of divine approbation. And, on the other hand, for a man to be cut off by severe affliction in the midst of his days, as seemed to be the case of Job, was generally considered as a mark of the divine displeasure. All, he argues, would admit that this happened,—when it did happen, to the foolish and simple; ‘foolish’ and ‘simple’ being to be understood, in their frequent scriptural senses, for wicked ignorance, and a want of divine teaching.

Eliphaz next confirms, from his own observation and experience, what he conceives would be the general judgment and experience.

3. I myself have seen the foolish taking root,  
But immediately I pronounced his habitation accursed.
4. “His children will be far from prosperity<sup>a</sup>, }  
They will be crushed in the gate and have no protector<sup>b</sup>.

<sup>a</sup> From him, who, or from that which causes safety, deliverance, or prosperity.

<sup>b</sup> Or, “find no protection,” *לֹא יִשְׁעוּ*, ‘umbrem faciens.’

5. Their harvest the hungry will eat,  
Even upon the baskets<sup>a</sup> will he take it,     ?  
And the inexorable<sup>b</sup> will swallow up their wealth."

I have indeed sometimes seen the irreligious flourishing for a time, and beginning to establish his family around him. But I never hesitated to pronounce, that such a family would not prosper, and have ever found my words to come true. I knew that his unblessed wealth would not profit his children; that I should see them, both in the city and in the field, given up to distress: in the gate, where judgments are wont to be given, to be crushed with violence, and find no protector; to see the cruel and hungry freebooters of the desert destroying all the productions of their land; and the extortioner consuming all that he hath left them. And we may observe, that, to this present day, a similar impression is wont to be made on the minds of men, when they witness the prosperity of some notoriously wicked man; they do not scruple to forebode that his wealth will do his children no good. And notwithstanding the sometimes mysterious ways of Providence, there must be truth in this general result of the observation of all; and this notion is indeed confirmed from high authority in the sequel of this book.

<sup>a</sup> See in Simon. Those little hand-baskets, I conceive, are meant, in which the ears of rice are to this day harvested in some parts of the East.

<sup>b</sup> צַמִּים, "durus homo." "The starveling." PARKHURST.



6. For not from the dust cometh forth sorrow,  
Nor doth trouble grow out of the earth,
7. That man should be born to trouble<sup>a</sup>,  
As the sparks of fire are borne upward in flight<sup>b</sup>.

The argument is clearly this, sorrow and affliction come not of themselves, they are not the effects of chance or contingencies, nor are such afflictions as these of necessity tied to the life of man. We must seek, then, for their cause, in the appointments of Providence; and no doubt they are to be regarded as the punishment of men's transgressions. This observation, certainly, is generally true, although the afflictions of the children of God are to be regarded in a somewhat different point of view; they are the corrections of a loving father, sometimes indeed to chastise, sometimes to try and purify, and to make us partakers of his holiness. But still these things happen not fortuitously nor naturally: it is the hand of God when the wicked are overtaken in calamity. It is not without a cause or design, that any man suffers; and when the faithful are 'in heaviness through manifold temptations,' there is a 'need' that it should be so.

<sup>a</sup> כִּי, with what is called the future tense following, frequently expresses the 'final cause.' See twice in Exod. iii. 11.

<sup>b</sup> Or, in flying, bear themselves upward. בְּנֵי רֶשֶׁף, "the children of the glowing flame." MICHAELIS. Others think the young ones of the eagle are intended, "as the bird-tribes are made to fly upwards." GOOD.

8. But I would seek unto El,  
And unto Elohim would I submit my cause <sup>a</sup> :
9. ‘ Who’ doeth things great and unsearchable,  
Wonders surpassing enumeration !
10. Who giveth rain upon the earth,  
And sendeth forth waters over its surface,
11. To set on high those that are brought low ;  
When the mourners are lifted up with salvation.

Eliphaz would lead the thoughts of Job, and of all sufferers in their calamities, unto God—that, not imputing them to chance, or to blind fatality, or to the will of man, they should see HIS hand in all that hath befallen them, and look to him alone for redress. He points out the many plain and wonderful interpositions of his providence, which all must own and acknowledge. Especially he seems to instance, how often in times of drought have the distressed and suppliant mourners been made sensible that they owed their preservation and returning prosperity to HIM, ‘ who heareth prayer,’ and who sent them rain in their extremity, and “ filled their hearts with joy and gladness.”

Eliphaz next reflects on other well-known proofs of a superintending Providence in the affairs of men :—

12. ‘ Who’ dissipateth the schemes of the crafty,  
So that their hands cannot execute ‘ their’ policy <sup>b</sup> !

<sup>a</sup> Mr. Good.

<sup>b</sup> Their wonted policy, their sound wisdom, or right reasoning, as the word signifies.

13. Catching the wise in their subtlety,  
And precipitating the counsels of the wily <sup>a</sup>.
14. They meet with darkness in the day-time,  
And grope about at noon, as in the night !
15. And HE delivereth the persecuted <sup>b</sup> from their mouths,  
And the helpless from the hand of the strong :
16. And there is hope for the exhausted <sup>c</sup>,  
And iniquity stoppeth her mouth.

It had already, it should seem, been open to the observation of mankind, how often in a remarkable manner the best laid schemes of human policy had been defeated ; the wisest and ablest been made the victims of their own wicked stratagems, which they had formed for others ; and the most prudent and experienced<sup>d</sup> appeared, in some great crisis, as if infatuated in their counsels ! As remarkable had also sometimes been the deliverance of a persecuted man from the very jaws of his pursuers, when all hope and strength were gone, and there seemed no possible deliverance at hand. These things had happened so, that the boasting of the wicked had been silenced, and men had been compelled to own, that ‘ there was a reward for the righteous, verily, a God that judgeth the world.’ Such was the experience of the observing in these remote ages ; and notwithstanding the mystery

<sup>a</sup> Literally “ twisted.”

<sup>b</sup> See Mr. Good.

<sup>c</sup> “ For the worn-out, or reduced.” *Idem*.

and intricacies in which the government of Providence in the eyes of mortals is sometimes involved, every age has recorded the same, as the result of long observation and experience. The inference which Eliphaz would draw for the use of his afflicted and despairing friend is—

17. Behold! happy is the man whom Eloah correcteth,  
Therefore despise not thou the chastening of Shaddai:  
18. For ‘it is’ *He* ‘that’ causeth<sup>a</sup> pain, and ‘that’ bindeth  
up;  
He woundeth, and his hands make whole.

Perhaps the last lines may be rendered: “For he gives pain that he may cure, he strikes deep<sup>b</sup>, that his hands may heal.” If Job submitted himself under the hand of God, and took patiently his affliction, truly repenting of his sins, and duly estimating the good designed in this correction, and fatherly chastisement, Eliphaz ventures to assure him of his restoration. In no calamity whatever shall he be suffered to receive real harm or injury.

19. ‘In six troubles would he rescue thee,  
‘Ay, in seven, the evil should not touch thee<sup>c</sup>.  
‘In famine would he deliver thee from death,  
20. ‘And in war from the edge of the sword.’

<sup>a</sup> יכאִיב—‘To give pain, whether of body or mind.’ Compare Ezek. xxviii. 24, xiii. 22.

<sup>b</sup> מַהֲצֵץ, properly signifies ‘to strike deep,’ or perhaps ‘probe deep.’

<sup>c</sup> ‘Overpower thee.’ GOOD.

21. Thou shouldst be sheltered from the spreading of the flame<sup>a</sup>,  
Nor shouldst thou fear the waster when he cometh.
22. At devastation<sup>b</sup> and want thou shouldst smile,  
Nor shouldst thou be in fear for the food of the earth ;
23. For thou shouldst be in league with the stones of the field<sup>c</sup>,  
And the beasts of the field should be at peace with thee.
24. Thou shouldst know that thy tent were in safety,  
Thou shouldst inspect thy dwelling, and nothing be amiss<sup>d</sup>.
25. Thou shouldst know that thy seed were numerous,  
And thine offspring as the herbage of the earth.
26. Thou shouldst come, in old age, to the tomb,  
When it shall rise a heap of corn in its season<sup>e</sup>.
27. Lo, this we have searched out ; thus it is,  
Hear it, and do thou know it for thyself<sup>f</sup>.

Eliphaz's assurances of temporal prosperity to the obedient child of God, quoted, most probably,

<sup>a</sup> "The tongue," not "of men," I conceive, but "of fire."

<sup>b</sup> "The laying waste of an enemy," in particular.

<sup>c</sup> "Tribes of the field." Mr. Good, after Reiske, בני. But the stones, or stony places, might be a source of danger to the cattle, from the noxious animals which they sheltered.

<sup>d</sup> "Thou shalt overlook thy property, and nothing shall be wanting."

<sup>e</sup> גריש is both a heap of corn in the straw, and a heap of stones or earth raised over a body interred. PARKHURST. "An old man's tumulus is as seasonable as the heap of corn laid ready for threshing."

Or apply it to thyself, or rather appreciate it for thyself.

from the sayings of the ancients, may be too indiscriminate ; but it shall be thus, or better than thus, where there is no longer any thing to correct or purify by trouble. We may receive it as generally true, ‘ godliness has the promise of the life that now is ;’ and although some of the followers of Christ have been called to give up what we naturally call prosperity, that they may have treasure in Heaven ; yet this is a particular case, and even here a hundred-fold reward is promised, even in this present world.

With respect to his case, Job found what Eliphaz said literally true, and did afterwards ‘ experience it for himself,’ though at present he could not receive it. He had no hope in life, nor was he as yet properly convinced of his sin, nor humbled under the chastening hand of God.

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## SECTION II.

### *Job's First Reply to Eliphaz.*

Chap. vi. Ver. 1. And Job answered and said,

2. Oh ! that my grief<sup>a</sup> could be exactly weighed,

And my calamities be lifted together on the balance !

<sup>a</sup> Properly, the cause I have of grief and vexation, which has provoked and stimulated me to pour forth these bitter lamentations.

3. But now are they heavier than the sand of the sea<sup>a</sup>,  
Therefore do my words rage as the surf<sup>b</sup>.
4. For the arrows of Shaddai are within me<sup>c</sup>,  
Whose poison is drinking up my spirit<sup>d</sup>;  
The terrors of Eloah array themselves against me !

ELIPHAZ had objected to Job his defect of fortitude, which appeared, in the despairing language he had used. To this his reply is—Oh that he could adequately express his sorrow, and find words equivalent, and strong enough, to relate the distress of his heart! But that were impossible. As well might the raging waves that toss themselves against the shore think to equal it in strength, or to remove the everlasting barrier which checks their further progress.

<sup>a</sup> The metaphor here, I believe to be, my sufferings are like the sand, or pebbles of the sea, which, by their weight and mass, remain unmoved and fixed, and though the waves of the surge rage, they struggle, and toss themselves in vain against the shore: so ineffectual and inadequate are my most vehement expressions to equal or express my misery: “חול, sand of the sea, which by its weight *remains* in its place.” COCCÆIUS. PARKHURST.

<sup>b</sup> “Therefore my words are tempestuous,” or fume and fret, —“æstuantia sunt.” Compare לעא ללא, “videtur eadem, quæ in φλυω et φλυζω, unde φλυαρειν, sc. in fervore aquæ quæ exæstuat et ejectat spumas. Hinc locutus est temere—vana effutirit.—לנו Inanis futilisq. sermo, pec. ebrii.” WILLMOT.

<sup>c</sup> Or ‘galling me.’ Compare עמר עאס, or ‘causing to faint with pain.’

<sup>d</sup> See Good.

<sup>e</sup> Or ‘have disturbed and agitated me.’ HOUBIGANT, who would read עבר.

He compares himself to a man transfixed by poisoned arrows, which cannot be extracted, and he feels, without hope of relief, the venom beginning to affect the channels of life. He seems to intimate, that it is not alone the reflection upon his losses, or the sense of agonizing pain from his disease, that makes up the total of his sufferings; but a "wounded spirit" within him, alarmed and terrified by impressions of the Divine displeasure, which he cannot withstand:—such as the tempted Christian may feel in the hour of the power of darkness, but cannot describe!

Job's answer to Eliphaz, uttered in the bitterness of his spirit, is certainly couched in language expressive of great scorn and disdain: and such affections of mind certainly bespeak not the meekness of a truly-humbled heart.

5. Would the wild ass bray upon grass,  
Or the ox low over his fodder?
6. Can what is fetid<sup>a</sup> for want of salt be eaten?  
Or relish be found for the refuse of milk<sup>b</sup>?
7. My soul refuseth to touch,  
My food<sup>c</sup> is itself as corruption.

<sup>a</sup> תפל, from a comparison of the Arabic *fatuit*, seems to mean something more than 'insipid.'

<sup>b</sup> חלמית. 'Serum lactis'—'lac coagulatum,' as in Arabic. But according to some, the refuse of decayed eggs, not simply the white of the egg.

<sup>c</sup> "My food." 'The food you have brought me.' 'The support and refreshment you have offered for my grief:' more literally "these," like corruption, 'are' my bread. Mr. Good renders these lines:

"Doth



The meaning of this reply to Eliphaz, I understand to be—The most senseless animals cease from their complaints and calls of hunger when their wants are supplied. Had the suggestions of his friend been such as were calculated to afford him relief or instruction, he would have ruminated upon them in silent gratitude. But what Eliphaz had said administered to him no refreshment or consolation. Much as he needed that support which the advice of a friend could give, what had been now offered he thought ‘mere commonplace,’ without point or interest in application to his case, nay unwholesome, as well as unpalatable; and things had been suggested at which his mind revolted. In particular, I think it appears from what follows, that Job refers to Eliphaz’s suggestion, that the probable result of his repentance and humble supplication to God would be his restoration to life and its enjoyments. But the wretched sufferer is disgusted with life; his soul nauseates the proposal, nor was it reasonable in his case, he thought all must see, for him to cherish such a hope; he can expect in death alone to end his miseries, and for this he earnestly prays.

8. Oh that I might have my request,  
And that Eloah would grant my earnest desire!

“ Doth insipid food, without a mixture of salt,  
Yea, doth the white of the egg give forth pungency?  
A thing loathful to the taste of my soul,  
This alas is my sorrowful meat.

9. And that it would please Eloah to destroy me,  
That he would extend his hand and cut me off<sup>a</sup>.
10. Then should I still have comfort<sup>b</sup>,  
And should exult in the hope that he would not spare<sup>c</sup>,  
For I have not denied<sup>d</sup> the words of the Holy One<sup>e</sup>.

These words evidently refer to the covenant of his Elohim, which pledged eternal life to his faithful worshippers. Job had not 'denied,' 'concealed,' or 'removed from his sight,' the words of the Holy One—of God his sanctifier, or respecting the *Holy One* revealed in the covenant. And therefore he had hope in his death. But he thought, reduced as he was by affliction and disease, that it was but mocking him to talk of his recovery.

11. What is my strength, that I should hope?  
Or what my latter end<sup>f</sup>, that I should extend my  
desire?
12. Is my strength the strength of stones?  
Is my flesh brass?
13. Alas! I have no help for me<sup>g</sup>,  
And real hope is driven from me.

<sup>a</sup> As a weaver, his work from his loom.

<sup>b</sup> Or, according to another reading, 'Then would this be my comfort.'

<sup>c</sup> Or, 'And I would exult in the pang; let him not spare.'

<sup>d</sup> Or 'concealed,' or 'obliterated,' "blotted out," or "cancelled." See SIMON, LEX. HEB. There seems no proof for the 'resist' of Mr. Good.

<sup>e</sup> Or "the sanctified, or consecrated 'one.'"

<sup>f</sup> Not his 'death,' but his 'latter days,' the extremity of his life.

<sup>g</sup> Tyndal translates, "Is it not so that there is in me no

Judging from the present state of his emaciated body, he thought it unreasonable in his friend to hold forth the prospect of his still lengthening his days upon earth. It was plain, he thought, from what they saw before their eyes, that he could not continue long; that he was past all hope of recovery, and that such an expectation in his case were unreasonable.

And it must be confessed, that, to a dying man, such a manifestation of the divine acceptance of the afflicted penitent, as Eliphaz had exclusively held out, would seem totally inapplicable. And he proceeds to express his sense of the unkindness of his friends, considering Eliphaz as their spokesman, particularly in the harsh judgment they had passed upon him.

14. For the afflicted<sup>a</sup> ‘there should be’ pity from his friend,

But “He must have forsaken the fear of Shaddai !”

help?” But see Mr. Good, “Alas! there is no help to me in myself.”

<sup>a</sup> מם, dissolutus, i.e. viribus enervatus: compare xxx. 22, and see SIM. LEX.

<sup>b</sup> Schultens thus renders this line, “Is et timorem Omnipotentis deserit.” “*This man truly* has deserted the fear of the Almighty.” Mr. Good renders

Shame to the man who despiseth his friend,

He indeed has departed from the fear of the Almighty.

understanding it as a retort on Eliphaz. But I rather think Job means to refer to the cruel opinion which Eliphaz had pronounced upon him.

So I understand these lines ; not as a charge of impiety upon Eliphaz, but as a complaint of his want of compassion to his friend, reduced to such extreme distress as he now beheld him ; instead of consoling him in his grief, Eliphaz had peremptorily, and without hesitation, pronounced him to have forsaken the fear of God : that he must have been a hypocrite or an apostate, and that on this account these extraordinary judgments had come upon him. He had said to Job, when he saw him fainting under his burden, and had heard his despairing language, ‘ Is thy fear then nothing ? thy trust, thy hope, and the integrity of thy ways ? ’ &c., &c. This Job felt as unfriendly, and proceeds to bewail, in most beautiful language, the disappointment which he felt from the failure of his friends in distress.

15. My brethren have been deceitful like a torrent,  
 As a stream of the torrents have they passed away <sup>a</sup>.  
 16. They are turbid <sup>b</sup> after the frost <sup>c</sup>,  
 The snow hath hid itself in them <sup>d</sup>.

<sup>a</sup> נהל is properly the hollowed place, or ravine, in which the stream from the mountain runs ; or the narrow level it overflows. See SIMON and PARKHURST.

<sup>b</sup> קרר. Schultens observes, that the first idea of this root is ‘ to defile with mud and filth,’ as the Arabic قذر.

<sup>c</sup> “ They roll turbid from an ice-hill.” Ice accumulated in the mountains. Mr. GOOD.

<sup>d</sup> “ The snow foams above them,” or “ has heaped itself above them.” *Idem*.

The snow sports, is “ tossed ” about, upon them. PARKHURST.

17. In the season when they contract <sup>a</sup>, they are lost ;  
 When it is hot they are consumed from their place.
18. They wind themselves on the course of their stream,  
 They evaporize in the empty space, and vanish away <sup>b</sup>.
19. The caravans of Tema had marked <sup>c</sup> them,  
 The travelling companies of Seba looked out for them.
20. They are ashamed because of their confidence <sup>d</sup>,  
 They arrive at the spot, and are confounded.

The failure, in the time of adversity, of friends in whom confidence had been reposed, was, surely, never more beautifully portrayed ! They are compared to streams which the travellers of the desert had observed, so full and copious, that, they had no doubt, could they but reach them, in a time of drought, they should meet there a supply of water when the lesser streams had dried up. But their confidence is disappointed. These waters of so great promise, alas, were only streams from the

<sup>a</sup> זרב *coarctavit*, à Syr. ܙܪܒ—contract, as torrents and streams in general do in the summer. It is then, that these, which Job refers to, are entirely dried up. מִזְרָאֵב signifies in Arabic, a narrow, contracted channel. SIM. LEX. HEB.

<sup>b</sup> “They embrace the paths of their way.” The slow and almost exhausted stream winds itself along (*circumplexit brachia*) the bed of its former channel, where it stagnates, בַּהֲרוֹ, in the void place, and is evaporated by the heat. To עָלָה is sometimes given the sense “*ebullivit, exæstuavit efferbuit*.” The Arabic *أَبْرَ*, signifies to flee out of sight, to disappear from the view.

<sup>c</sup> הִבִּישׁוּ, “Fixed their eyes upon them.” *Intuiti sunt vibrantis oculi acie*. SIM. LEX. HEB.

“They colour up with shame, where they had confidence.”

mountains! They had seen them at a time when they were filled by the melting snow and ice above their sources; but when they seek them in their need, they no longer appear. So it seemed to Job,—so had he been disappointed, in not finding the consolation, which he had fondly imagined he should, at such a season as this, have received from his friends, on whose great professions he had much depended.

21. For what now have ye been to me<sup>a</sup>?

Ye have seen a ruin, and taken alarm<sup>b</sup>.

What have you been to me but the deceitful torrent? you have come and looked upon my distress, but instead of helping, you have shrunk back from it, and fled to a distance, as though you feared to be involved in the calamity. I asked, however, only pity from my friends, I did not claim their assistance, by their charity or interposition on my behalf, to restore my ruined fortunes.

22. Have I indeed said, “Give unto me,”

And, “from your substance bring a present for me?”

<sup>a</sup> Or, “For now ye have been a nothing.” But the Septuagint seem to have read *ל* instead of *אל*, which I rather prefer. The Syriac has both; “for now ye are a nothing to me.”

<sup>b</sup> Or, with Mr. Good—Ye see *my* downcasting, and shrink back. Or perhaps still stronger, “ye behold a consternation, and yet you terrify.” My affliction, and the terrors of my mind, are already too great, and instead of alleviating them, you add to them by your cruel suggestions.

23. Or, “Deliver me from the power of the enemy,  
And from the hand of the mighty redeem me?”

Job, at length, found kinder friends than he here imagines. Nor are all disappointed, in not meeting with that “friend which is born for adversity.” The suspicions of the poor and afflicted, respecting the motives of the friends they had made in more prosperous times, may sometimes be unjust. But the similar reflections of moralists in general, bespeak it but too common a case, that a man finds himself deserted and shunned, in the time of his distress and want, by the friends who were fullest of professions while the advantages of the connexion seemed to be mutual, or in their favour. Like the torrents from the mountains, when all streams were full, they were fuller still; but in the season of distress they have failed before the rest!

Job now proceeds to answer more directly to the reasonings of Eliphaz.

24. Instruct me, and I will be silent;  
And wherein I have erred inform me.
25. How have right words been forcibly wrested<sup>a</sup>!  
And how has conviction been wrought by you<sup>b</sup>?

<sup>a</sup> “נמרע, ‘corrupted,’ or disparaged.” See SIM.

Mr. Good conceives it may be rendered “how forcible are just arguments;” or, ‘how pleasant,’ or “beautiful is correct speech!”

<sup>b</sup> Or, “And what has really been proved by you?” Or, “what proof is there from what you have argued?”

Mr. Good, “But what doth the reproof from you reprove?”

26. For a conviction will you esteem 'these' SAYINGS?  
And as wind the words of the desponding?

You have drawn the conclusion, that my calamities have been brought upon me by sin. I am open to conviction; but which of you has anything to lay to my charge? You have produced many things that are very right in themselves:—the speech of the Spirit for instance:—and your own metaphor, or the sayings you have repeated that shew the just and sure judgments which overtake the notorious sinner. But how, in my particular case, does this authorize you to convict me of transgression? unless, indeed, you suppose these 'remarkable sayings,' or 'general maxims'—for such, we shall find, is the force of the term SAYING in this book—to be so true, and so universal in their application, that, inasmuch as I am a sufferer, they are themselves sufficient to convict me, and to prove that I have been a criminal and an offender; and drawing this sure inference, will esteem all that the poor miserable sufferer can say in his defence as a mere nothing—As 'a wind,' 'a breath,' that conveys no meaning.

27. What, will ye fall upon the destitute,  
And dig a pit for your friend?

Such a conduct on your part would indeed leave me destitute of every means of clearing myself, or pleading my innocency: your argument is unfair and deceitful; but your friend is embarrassed in its



toils, and must yield himself defenceless to your unjust judgment, if ye will have it so!

28. Be pleased then 'to' attend to me,  
And 'it will be' before you, if I speak falsely.

Be persuaded; attend to me, or examine what I say; if I say what is not a truth, it will be manifest to you; you will easily discover it:

29. Return, I pray you. There will have been no iniquity.  
Return 'with me,' while I justify myself in this<sup>a</sup>.

'Try again,'—literally,—'turn again:' go back and re-consider the principles you have laid down; review your reasonings: let us take care there be no mistake: let me re-argue the case until I shew that I am right in my notions, or that I am just in my cause;—a righteous man, though a sufferer.

30. Is there iniquity on my tongue?  
Cannot my palate distinguish wickedness<sup>b</sup>?

That is to say, I have lost all discernment, and can no longer distinguish between right and wrong, —truth and falsehood, if the principle which I am going to lay down be not true; I have a conscience void of offence.

<sup>a</sup> 'And I will continue and justify myself herein.' Mr. GOOD.

<sup>b</sup> Or calamities which befall; things which fall out.

Chap. vii. Ver. 1. Is there not an appointed service<sup>a</sup> for man upon earth?

And 'are not' his days as the days of an hireling?

2. As a servant will he pant for the shade,

And as an hireling will he look forward to his pay<sup>b</sup>.

Job insists upon this being the true view which should be taken of human life; and he introduces it in opposition to the statement of Eliphaz, who had argued upon the supposition of this life's being the scene of the just retribution of the righteous, and that nothing but sin and impiety involved men in distress and calamities, and caused them to be cut off prematurely, as Job had visibly been. Job, on the other hand, thinks he shall not be convicted of a mistake if he considers human life as 'an appointed service,' a set task which man has to perform; a 'military station,' which he is to occupy for a limited season, however hard and afflictive be its duties. Now it is not in the time of his service that an hireling expects the stipulated recompense for his toil; but when his labours shall have been finished, and the time appointed be elapsed: and if his toil be very severe, we shall expect to see him pant with anxious desire for the shade of the

<sup>a</sup> "Militia est vita hominum super terram?" VULGATE.

"Ποτερον ουχι πειρατηριον εστιν ο βιος ανθρωπου επι της γης." SEPTUAGINT.

"Is not the lyfe of man upon erth a very bataile?" TYNDAL.

<sup>b</sup> "Finem operis." Τον μισθον. פְּעֻלַּת־שָׂכָר, is clearly the pay of a daily labourer, Lev. xx. 13.

evening, or for the retirement of noon. It is but natural that he should discover a longing wish for the arrival of the hour when his task shall be completed, and his wages be paid him.

Job evidently means this last reflection as an excuse or apology for the complaints which he had uttered, and the longing desire he had expressed for his dismissal from this present life. He had but panted like the slave for the cool of the shade, and, like the hireling, looked with longing expectation for the hour when his toil should be exchanged for the reward of his labours. In this light Job would have his own case regarded.

3. So have I allotted me moons <sup>a</sup> of trouble,  
And nights of misery are numbered out to me.

I look upon my sufferings as an appointed task and labour, which, according to the Divine decree, I must endure for a set and limited time. And oh! how severe is the service assigned me! may I not well pant and long for its determination! for here my toil has no intermission!—yes—

4. When I have lain down—  
Then I say, When shall I arise?  
When the evening is extended,  
Then am I full of restlessness till the dawn <sup>b</sup>.

<sup>a</sup> Such is the primitive meaning of יָרֵי. 'Moons' and 'nights' are the parallel terms. In very remote ages, it has been said, time was thus counted.

<sup>b</sup> Or, when I lie down, I say,

My panting and anxious longing never ceases, for I can find no rest day nor night; neither when I would repose at noon, when the shade for a little time refreshes the labourer from his toil; nor when the welcome season of evening comes, when the hireling has finished his task. I am still compelled to prolong my desire.

5. My flesh is clothed with putrefaction<sup>a</sup> and a scurf of dirt<sup>b</sup>;

My skin is become stiff<sup>c</sup> and ulcerated<sup>d</sup>.

The painful and distressing state of his diseased body rendered it impossible he should not anxiously look for his release: nay, while yet he lived, it seemed more fit for the grave.

6. My days move lightly<sup>e</sup> for want of woof<sup>f</sup>;

Ay, they are spent to the extremity of the thread<sup>g</sup>.

When shall I arise, and the darkness be fled [or be measured off]  
And I am full of tossings until the dawn.

<sup>a</sup> The Vulgate has 'putredo,' perhaps "verminans." 'Worms and imprisoned dust already clothe my flesh.' Mr. GOOD.

<sup>b</sup> A livid scurf, קַפֵּר, in Arabic 'subolbus fuit.' SIM. LEX.

<sup>c</sup> Vulg. 'aruit' 'is dry,' or "is become fixed." PARKHURST.  
"Inhorruit."

<sup>d</sup> 'Ulceratus est.'

<sup>e</sup> Lightness, nimbleness, or swiftness of motion, is certainly the best established meaning of קָל. I can find no authority for the idea of 'slightness.'

<sup>f</sup> Schultens observes, that אָרֶג means the woof, or yarn, rather than the shuttle. It is the yarn, I conceive, with which the shuttle is charged.

<sup>g</sup> אֶפֶס occurs as a noun, signifying 'an end' or 'extremity.' ב, 'usque ad' (sic Græc. *eis*, cui ב præfixum sæpius respondit).

Job expresses his conviction that his time is short. The metaphor is certainly taken from the weaver at his loom: his shuttle begins to move more lightly and nimbly, because the yarn with which it was loaded to form the woof, is nearly exhausted. So Job conceives it must be visible to his friends that his bodily strength, is fast consuming. If his age might seem to present a prospect of a longer continuance on earth,—more warp or weft, that might be woven; yet they could see, from the virulence of his disorder, that his vital powers were nearly exhausted. In vain then had Eliphaz held out to a man in his situation, that if he were indeed truly religious, and would repent and pray to God, his approbation of him would be manifested in his delivery from all his trouble, and by a life prolonged in prosperity.

7. Remember that my life is a wind <sup>a</sup>,  
It cannot return to see good <sup>b</sup>.
8. The eye that saw <sup>c</sup> me cannot behold me;  
Thine eyes are on me, and I am not.

SIM. LEX. The primary meaning of קוֹ, is 'to twine,' or 'twist' as a rope, or yarn; and קו and מִקוֹ, are still found for 'a rope' or 'line.' חַסֵּם הַקוֹ might be translated with Mr. Parkhurst, "for want of thread," and may signify '*failure*' in that sense, but, I should conceive, not in Mr. Good's sense of 'giving way' or 'breaking.'

<sup>a</sup> "A breath of air," or 'a breeze.'

<sup>b</sup> עֵינִי, in this line seems to be redundant.

<sup>c</sup> רֵא, literally, 'the seeing eye,' '*visus hominis*.' Vulg. 'Mortal eye.'

Speaking concerning, as he conceived, his near-approaching end, when his soul should depart like 'a breath of air,' or 'passing breeze,' and could not be brought back to see the good that Eliphaz had proposed, soon should he be out of the sight of his beholders. In a moment,—while his friends who attend him at his death are looking on,—he is gone. And what is he then with respect to any earthly concern?

9. The cloud is spent, and gone off<sup>a</sup> ;

So, descending to Hades, he rises not again ;

10. He returneth not again to his house,

His place shall know him no more.

The dispersing and vanishing of a cloud, which is not expected ever more to appear, but has dissolved into empty air, is here the metaphor used for the departed spirit in the dissolution of the man. There was no ignorance, in these ancient times, respecting the soul's existence in the separate state. It descended, as was universally believed, into 'Hell,' into 'Hades,' or 'the abode of the dead<sup>b</sup>.' But as the cloud that has dissolved in the air, the man will never more appear in his station among men upon earth. How futile, then, the suggestion of returning prosperity on earth to a dying man !

Such is Job's reply to Eliphaz ; for, after this,

<sup>a</sup> Perhaps, "consumed is the cloud that hath passed."

<sup>b</sup> That שואל never signifies the grave, the receptacle of the dead body, is one of the clearest points of biblical criticism.

he returns to his bitter complaining, in the anguish of his heart. Eliphaz had stated the great truth, that God was a 'rewarder of those who diligently sought him,' and never failed to bring the wickedness of the wicked upon his head; he had seemed to suppose that, in the compass of this present life, this was always made manifest. Job, on the other hand, laid down this principle, that the present life ought to be considered rather as an appointed service, a season of labour, perhaps of grievous toil; that the rest and the recompense which God would give to his faithful servants was to take place in a future state. Therefore to the good man there might not be scenes of earthly blessings; and therefore Eliphaz had too hastily drawn his conclusion from this awful visitation of Providence, that he was suffering for his sins.

The principles laid down by each of these disputers, must be acknowledged to be both of them just and right, when properly applied. That of Eliphaz must ever be maintained as the grand and paramount rule of Divine Providence: even the violations of it, which we seem to witness, even while we confine our views to this present life, must be referred to some special cause requiring an exception, or involving some secret, which the observation of man cannot explore.

The principle advanced by Job, that life is a time of appointed service, and the time of reward is afterwards, has sometimes been applicable to the

situation of the most eminent servants of God in their earthly pilgrimage, and may show one cause of exemption from the immediate execution of the general rule of Providence.

The sacred biography contained in the eleventh chapter of the epistle to the Hebrews will illustrate this. The call of Christ to his servants may be, "For-sake all, and follow me, and thou shalt have treasure in heaven ;" and some of them, in a way of providence, are led into a life of toil and hard service, for which they can hope for no return, but 'at the resurrection of the just ;' and although there is an intimation of a hundredfold reward, even in this present life, this is not always seen, and consists much in the glorying hope with which the spiritual man anticipates better things to come. So that it seems not to contradict the position of Job, that life in itself may be to some a painful service for an appointed time, and the time of rest and enjoyment beyond the grave. So Paul encourages the suffering Christians : " Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory." He says of himself and of his fellow-labourers, " If in this life only we had hope of Christ, we were of all men most miserable." And we hear his declaration, when 'the time of his departure is at hand'—" I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord the



righteous Judge shall give me in that day; and not to me only, but to all them that love his appearing."

Job's principle may be admitted to have place, and to be, sometimes, apparently of very extensive application in the concerns of the afflicted people of God, "suffering while the world rejoices." But *all* their afflictions are not of the nature of 'an appointed service,' to be repaid hereafter—at least, not unmixedly so—They are to be regarded, as we have seen, sometimes as the chastisement of a heavenly Father, to correct in us something that doth offend his Holy eyes. In this case they fall more under the rule of Eliphaz, when properly applied; and the afflicted, on his repentance and humiliation before God, may hope for a happy restoration. And, to examine ourselves, to confess our sins, and to meditate earnestly where we come short, ought to be the first care of the afflicted. This would have become Job—his case required it; but this he rather declines. He is not yet sufficiently humbled with the sense of sin, nor cured of the conceit of his own righteousness. We remark, therefore, that, however true his own position was, and justly consolatory to the humble and faithful follower of Christ, who suffers for righteousness' sake, it did not apply directly to his own case; and that however harsh and unkind was the manner in which Eliphaz had admonished him, and his suspicions in some respects unjust, yet the advice was suitable, and the mind of Job ought not

to have revolted from it with such expressions of disgust,—perhaps we may say, with such feelings of pride and resentment,—that *he* should be classed with transgressors ! But we return to his complaint.

11. Again, I cannot restrain my mouth :

I must speak in the anguish of my spirit,

I must complain in the bitterness of my soul.

12. Am I a sea, or a monster<sup>a</sup>,

That thou settest a guard over me ?

Am I a conflux of waters—a mighty inundation or a sea-monster?—How can I, a poor insignificant creature, be of such consequence, that thou, O God, shouldst seem to surround me and check me every moment, as though I were a raging flood, or some powerful destructive animal bent on mischief, ready to burst forth, and endanger the welfare and safety of thy creatures ?—Am I such a monster of wickedness ? an enemy so dangerous to my fellow-creatures ?

13. When I have said, My couch will ease me,

My bed will relieve my complaint,

14. Then dost<sup>b</sup> thou alarm me with dreams,

And terrifiest me with visions.

<sup>a</sup> Mr. Good, after Reiske, is of opinion, that ע in this place, signifies an animal. He renders—

Am I a savage beast, or a dragon,

That thou shouldst appoint a keeper over me ?

<sup>b</sup> Art wont to alarm.

15. Ay, thou dost try<sup>a</sup> to suffocation my breath,  
My bones to dissolution<sup>b</sup>.
16. I am wasted<sup>c</sup>—for ever I cannot live !  
Desist from me, for my days are a vapour.
17. What is a poor mortal, that thou shouldst] make him  
of consideration,  
And that thou shouldst fix thy attention on him ?
18. That thou shouldst inspect him every morning,  
And every moment examine him ?
19. Wilt thou never have done with me<sup>d</sup> ?  
Nor let me alone, till I could swallow my spittle<sup>e</sup> ?

Job is here describing the afflictive symptoms of his disorder: they were such as totally deprived him of rest day and night, though his strength was exhausted by his sufferings. The disturbed sleep, broken with alarm and sudden fright, the sense of immediate suffocation, the bones as it were ready to dissolve with acute pain or extreme debility—all

<sup>a</sup> בחר signifies not only 'to choose,' but also 'to try,' and 'examine,' 'to prove,' or 'explore,' like the Syriac *ܒܚܪ*, *ܒܚܪ*. Schultens conceives this to be the primary meaning, "to cut in pieces, in order to take out the best," hence 'to choose.' In Arabic, as applied to the bones, it sometimes means, "to scoop out the marrow."

<sup>b</sup> Schultens, from a comparison of the Arabic, thinks that the primary meaning of *מית*, was 'to dissolve,' 'to macerate' in water.

<sup>c</sup> "Wasted away, by running sores." See Simon in *מאם* and *מסם*.

<sup>d</sup> "How long wilt thou not avert thy countenance from me ?"

<sup>e</sup> An Arabian proverb, for an instant of time. "Give me time to breathe." SCHULTENS.

these symptoms those will remember who have drunk of the same cup. And we may be sure Job would not be spared, when we consider the extent of the commission given to the evil spirit—"Only preserve his life."

We remark again that Job sees nothing but the immediate hand of God in the imposition of every pang he endures; and his thought was practically just; for the mediate instrumentality of Satan made no difference. He was but a knife in the operator's hand; ay, though his own malice and cruel ingenuity was put forth and manifested in his treatment of Job, yet, acting in the hand of Him "in whom we live and move and have our being," the most minute effect produced was only God's will being accomplished. The afflicted in his affliction has to do with God alone. Not retaining this in his knowledge, the darkened heart of man has been betrayed into the worshipping of angels, even of the evil spirit, that he might not do them any injury: forgetting the omniscience and omnipotence of God—that WILL, which nothing resisteth: imagining that his instruments, like the delegates of human power, act out of and apart from him, when in fact, though voluntary and responsible agents in all their actions, they are but as his finger! Job is fully sensible of this, and therefore his complaint and prayer is to God alone; and his constancy being at this time hardly tried, he thinks it strange that the Great God should think it worth his while, for so

long, so studiously, as it were, to keep afflicting so poor and weak a creature.

The two following verses are somewhat obscure, and are differently rendered, but I believe they may be thus stated :—

20. I have sinned ! what could *I* do to *thee* ?

For what is MAN<sup>a</sup> watched as an enemy<sup>b</sup> ?

Hast thou regarded *me* as an obstacle to *thee* ?

And could *I* to *thee* be a burden<sup>c</sup> ?

Be it so that I have sinned or am become a sinner, that is, strictly, one that has deviated from his proper path, and turned aside or fallen short of the glory of God ; though I were such, even in the sense which my friends suggest as the cause of my calamity ; yet what can a poor child of Adam have done, or be capable of doing, that the Almighty should watch him, and oppose himself to him, as a man observes the motions of an enemy of whom he is afraid, and therefore gives him no rest in his quarters ? How can I, though in a course deviating from his commands, be of such consequence, that I should be treated as though I were an obstacle which stood in the Almighty's way ; as it were, something bur-

<sup>a</sup> 'The man.' I that am but a man, a child of Adam.

<sup>b</sup> נָצַר הָאֵדָם לָמָּה—“Watching him who is a *man*. Why is this ?”

נָצַר signifies not only ‘to watch a charge,’ but ‘to observe the motions of an enemy.’

<sup>c</sup> The Septuagint evidently read ἐπὶ σοὶ φορτίον. “עֲלֶיךָ”  
פָּנֵעַ, ‘occursaculum.’ SCHULTENS.

densome to him, that he is at pains to get rid of? For so it should seem from the manner in which he is afflicting me!

Job does not mean ingenuously to confess himself a sinner, at least, not the transgressor his friends suggested in assigning the cause of his affliction. Though, as we shall have cause to remark, he would be far from denying himself to be a sinner, before God, in a comprehensive view; yet he here rather takes up the suggestion of his accuser: be it I have sinned, so as to bring this affliction upon me; yet, O Great God, I cannot understand why thou dealest with me in this extraordinary way!

21. And why wilt thou not take off my transgressions,  
And cause my iniquity to pass away;  
Since now I am about to lie down in the dust,  
And thou wilt seek me, but I am no more?

What transgression can there have been so great, and in its consequences so dangerous, that thy mercy would not spare the affliction of one so soon to die, and be here no more?

From the speech that follows, it is very evident, that Job was not understood to have made an humble confession of his sin, as the acknowledged cause of his calamity—throughout, “he is righteous in his own eyes,” and his friends cannot move him from that. But he seems to argue, if this were a punishment for sin, my heavenly Father would not

deal thus cruelly with me, now he has brought me to my death. But I am treated like a dangerous enemy! no, this is not chastisement for my offences. I suffer according to the inscrutable decree of God, of which no account can be given or suggested. I can only look to another world for the manifestation of His righteous judgment; and for the compensation for those sufferings which I now undeservedly endure.

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### SECTION III.

#### *Bildad's Address to Job.*

Chap. viii. Ver. 1. Then answered Bildad the Shuite, and said :

2. How long wilt thou repeat these ' things?'

And the words of thy mouth be a violent wind?<sup>a</sup>

3. Would El then pervert judgment?

And what, Shaddai pervert justice?

BILDAD addresses Job, under the same impressions as Eliphaz, respecting both the cause of his calamity, and the rules of divine Providence, which he insists have not, nor could have been, violated in the case of Job, as he would insinuate.

<sup>a</sup> "A full, strong, and, as it were, a multitudinous wind." Mr. Good prefers the Syriac and Arabic versions; 'thy mouth utters the spirit of pride.'

4. Though thy children have sinned against him,  
And he hath cast them away for their transgressions ;
5. If *thou* wouldst diligently seek unto El,  
And make thy supplications to Shaddai ;
6. If thou ' wert' pure and upright ;  
Surely now would he stand up for thee,  
And prosper the abode of thy righteousness.
7. And though thy beginning were small,  
Thy latter end should be exceedingly great.

He doubts not the judgment upon Job's children has been a just judgment ; and if Job himself, with a pure and upright mind, will seek and pray to God, he insists upon it, by every known rule of divine Providence, he will not perish with them, as he has concluded will be the case, but God will certainly restore him to prosperity. Like the former speaker, Bildad lays down his rule too broadly, there may be exceptions ; but Job's case, in a true point of view, certainly was not one of these exceptions. What Bildad says, applies very nearly to his circumstances, though he cannot receive it ; Bildad, too, like the former adviser, is in darkness respecting the nature of Job's offence in the sight of Holy God.

Bildad proceeds to confirm the truth of his statement, by an appeal to the traditionary knowledge received from their forefathers—surely Job would reverence their maxims !



8. For ask now of the first generation<sup>a</sup>,  
And prepare to inquire of their fathers.
9. For of yesterday 'are' we, and know nothing ;  
For a shadow are our days upon the earth.

Bildad makes this depreciation of himself and his cotemporaries, not under the common notion of respect for antiquity, but because the days of the present men upon earth were now so short and curtailed, in comparison of the ages of the patriarchs, perhaps of the third generation before them.

10. Will they not instruct thee, and tell thee ?  
And proceed not parables from their wisdom ?

He is about to quote a traditionary 'saying' of these ancients, and we shall find, that the subsequent speeches of the friends, with which they urge Job, are for the most part filled with the 'sayings' of antiquity, 'maxims,' or 'parables.' The word<sup>b</sup>, Mr. Good observes, signifies, "short, interrupted, apophthegmatic sayings, maxims, or proverbs : which constitute the common form in which the ethics of the East are communicated even in the present day."

The book of Job, even in a literary point of

<sup>a</sup> Or, 'the first generation of all'—'the very head generation,'—not of the human race : for he speaks of *their* 'fathers : '—but of their own family or tribe, Jocktan and his family, the first settlers in Arabia, who, previously to the division of the earth, had been members of the one great patriarchal family, and had conversed with Shem, and perhaps with Noah.

<sup>b</sup> מלים.

view, is a great curiosity, from the circumstance of its preserving so many of these 'wise sayings' and 'proverbial maxims' of the first ages after the flood; and in the beauties of their composition, they must be acknowledged to equal, if not to exceed, any thing of the kind which has been preserved of subsequent generations; and though in many branches of knowledge we place the experience of the world's old age, in these latter ages, yet certainly not in respect of the discovery of moral truths, or of the improvement of the eloquence and poetry which conveys them.

One of these ancient sayings or parables follow, shewing, first, the sure and speedy perishing of the happiness of a wicked man, and then contrasting with it the stable prosperity of the good.

11. " Will the reed <sup>a</sup>, where there is no mire, grow high?  
" Will the flag, without water, become great?
12. " Will it not, while yet in its greenness, be cut off,  
" And wither before all the herbage?
13. " Such is the course of all who forget El,  
" And ' so' the hope of the profane shall perish.
14. " His support <sup>b</sup> shall be cut asunder,  
" And his trust be a spider's web.
15. " He may lean on his web <sup>c</sup>, but it will not stand;  
" He may cling <sup>d</sup> to it, but it will not hold <sup>e</sup>."

Thus was portrayed the short-lived prosperity of

<sup>a</sup> Or, " the papyrus."

<sup>b</sup> " Fulcrum, cui innititur dissecatur." SCHULTENS.

<sup>c</sup> Keeping in view the allusion to the spider, we restore the

the irreligious. Next follows, under a corresponding figure, the blessing that ever attended the just.

16. " Full of sap is *this* before the sun,  
" Over its enclosure its suckers shoot forth.
17. " By a fountain its roots are entwined,  
" It has seized <sup>a</sup> 'on' a building of stone.
18. " Shall this be suddenly destroyed <sup>b</sup> from its place ?  
" So that it deny it, I have not seen thee.
19. " Lo, this shall flourish in its course,  
" And from the soil afterwards 'its suckers' shall spring."

As the former part of the parable compared a sinner, in his prosperity, to a reed or rush, hastily fading on a dry soil ; so in this part of the parable our attention is fixed on some rich succulent plant, probably the vine, enjoying every advantage of soil and situation, planted by the water side, and leaning its umbrageous branches on a wall of stone—this is the emblem of a righteous man. This parable Bildad applies to Job.

beauty of this mutilated passage. *House* is evidently *web* in the last line, and why not in this ?

<sup>d</sup> רָחֹק, 'firmiter apprehendit et tenuit,' chap. xi. 4. "retinuit manu firma."

<sup>e</sup> קִים, 'firmum esse.' SIM. LEX.

<sup>a</sup> Or, 'a building of stone is its site.' "Ex Arab. forsitan huc pertinet חָרָא, sedit ex adverso rei, in iii. 'fuit e regione hinc vidit aliquid.'" SIM. LEX. הָוָה, 'to fix, or fasten upon.' PARKHURST. 'To grapple.' GOOD.

<sup>b</sup> Literally, "will they swallow it up?" perhaps, delve it up, so as completely to destroy it.

20. See, God will not cast away the upright ;  
Nor will he strengthen the hand of evil-doers !

The ‘ parables’ or ‘ sayings’ of the ancients seem to be quoted as authority which Job will of course respect ; and the inference drawn, is, that if he be indeed pure and upright in the sight of God, it will not fail, but that, according to the dictates of this wisdom, prosperity shall be his lot.

21. Even yet would he fill thy mouth with laughter,  
And thy lips with the shout of joy.  
22. Thine enemies should be clothed with shame,  
And the tent of the wicked be no more.

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#### SECTION IV.

##### *Job's Reply.*

JOB, in his answer to Bildad, without calling directly in question the truth or authority of ‘ the sayings’ of the ancients, remarks, that the distance between him and God is so great, that he cannot insist before him on right and justice. Though fully conscious of his integrity, yet it would be of little avail ; how could he contend with one so great and wise ! and as God has, by this visitation of his judgment, passed—as his friends were convinced—his sentence upon him, he cannot dispute it with effect. Job, we are to remember, is still “ righteous in his own eyes ;” and the answer which fol-

lows, though it beautifully sets forth the power and majesty of God, is most censurable ; as it implies, that the question between the afflicted and the Lord of Providence is a question of might, and not of right : and we begin to discover the evil fruits of pride and of a self-righteous spirit. Job begins to manifest a disposition—for which he is afterwards reprov'd—‘ to condemn God, that he might justify himself.’

Chap. ix. Ver. 1. Then Job answered and said,

2. Most certainly I know that it is so ;

But how shall a mortal be justified with El<sup>a</sup>.

3. If he should wish to contend with HIM,

HE would not answer in one ‘ case’ of a thousand !

This refers, I conceive, not to the doctrine of a visible retributive Providence, as stated in Bildad’s speech ; that Job did not allow ; but to what his friend had said, “ if thou thyself art pure and upright,” though your children have perished for their transgressions, call upon God, he can yet restore you, and make thy latter days most prosperous.<sup>†</sup>

That it is so, replies Job,—that I am innocent and righteous,—I am most truly conscious. But can a poor, infirm, perishing mortal be vindicated in his claim of right with the great God. If he, man,—desired to contend with him,—the great God, to

<sup>a</sup> How can אָנָשׁ, a poor, perishing mortal, be justified with God, debate the question of right, and be vindicated in what he thinks his right, when God has treated him as an offender,

complain and argue in his own defence before HIM, when suffering under an afflicting providence, how extremely rare would be the case, that God would listen to his cry, and answer him !

4. Wise in understanding, and mighty in strength,  
Who hath strengthened himself against HIM and succeeded ?
5. Who removeth the mountains, and they are known no more<sup>a</sup> ;  
Because he hath overthrown them in his anger.
6. Who maketh the earth to move from its place,  
And its pillars do tremble :
7. Who commandeth the sun, and it shineth not ;  
And on the stars affixeth a seal :
8. Bowing the heavens alone,  
And treading on the heights of the sea<sup>b</sup> !
9. Who made the circling-pole, and Orion,  
And the Pleiades, and the concealed chambers of the south<sup>c</sup> :

<sup>a</sup> “ And they have no trace.” Good.

<sup>b</sup> ‘ God descends in the tempest, amid the hurricane, and walketh on the heights of the sea.’ SCOTT.

<sup>c</sup> Much pains has been bestowed in exploring the meaning of עֵשׂ, כְּסִילָה עֵשׂ, כִּימָה, and הָרִי־תָמוּ. Mr. Parkhurst gives to the first the meaning of ‘ blight ;’ to the second, ‘ cold ;’ to the third, ‘ warmth ;’ and to the last, ‘ thick clouds of the south.’ Most expositors, however, have followed the Septuagint, in supposing them to be names of stars, constellations, or parts of the heavens. This version, however, affords us but little light to discover the phenomena intended, since it renders the terms differently in different places. But on the assumption that the starry heavens are meant, we expect of course to find some-

10. Performing great things exceeding all research,  
 Ay, wonders surpassing all description !

thing like a general delineation of their principal, or most conspicuous parts. In this view, the meaning of the last mentioned term, cannot be doubtful, *הַרְרֵי-הַמָּוֶה*, the 'concealed chambers,' or, 'veiled parts of the south,' clearly designating those parts of the heavens, which, from their high southern latitude, are never visible to those inhabitants of the northern hemisphere who are placed at any considerable distance from the equinoctial line, but the existence of whose stars might be known from the report of travellers.

There is also considerable proof, that we are to look to the parts of the heavens directly opposite to the former, for the situation of *עַשׂ*, the first term. The Arabic *عاس*, and *عاس*, *عاش*, and *عש*, signify to 'describe a circle,' or 'make a circuit.' And this is, indeed, a meaning preferred by some for the Hebrew *עַשׂ*, usually explained 'to flock together.' Thus understood, the term exactly applies to the phenomena of the heavens near the north pole; the stars in the neighbourhood of which, to the view of the inhabitants of those latitudes, where the chambers of the south are concealed, never set, but appear to move in a perpetual circle round that part of the heavens, which is opposite to the axis of the earth. We cannot, therefore, I conceive, render the term nearer than 'the circling pole.'—*Circuitio nocturna poli.*" SCHULTENS.

With respect to the remaining terms, *כִּסְלִי* and *כִּימָה*, though the evidence for their precise meaning is not so clear, yet there is considerable reason to conclude, that by the former the constellation of 'Orion' is meant, and by the latter, the 'Pleiades,' or 'seven stars.' The Pleiades, so called by the Greeks, from "many" stars appearing "together," is certainly a very conspicuous object in the starry heavens. At the same time, the Arab *كوس*, and *كوس*, and *كوس*, signify 'a heap,' or 'an accumulation.'—So also *כָּאֵם*, *כָּאֵם*, 'magnus fuit, accumularit'—affording a derivation not dissimilar to that of the Greek name for the same phenomenon.

Respecting *כִּסְלִי*, we have little to fix conjecture. The Pre-

11. Lo ! HE goeth over me, but I see him not,  
HE passeth by me, but I cannot perceive him.
12. Lo ! HE taketh away, who can make him restore ?  
Who will say to him, “ What art thou doing ?”
13. Eloah averts not his anger,  
The proud helpers fall beneath him.

By ‘ proud helpers,’ or ‘ helpers of pride,’ is probably meant the high-spirited redressers of the wrongs of others. Job has spread the greatness of the Almighty before him, as seen in the works of creation and providence, and reflects upon his decrees, as irresistible and uncontrollable: whatever be the opinions of his creatures, God gives no explanation, nor desists at their complaints.—Since, then God is so great, so terrible in all his attributes, his dispensations so mysterious, and incomprehensible ; how can a poor mortal challenge his justice ? Though before man he pleads his innocency, yet, when stricken by the judgment of God, how shall he be able to question the justice of his act, or dispute with him, though conscious of integrity.

sident de Goguet \*, with others, supposes to designate the Scorpion, a constellation situated in the part of the heavens opposite to the Pleiades. The most received opinion, however, is that Orion is intended ; the most brilliant constellation of the heavens, not likely to be omitted in this delineation, and placed in the immediate neighbourhood of the Pleiades: so that they two may be justly said, in the language of the poet, “ to ride foremost.”

\* Origin of laws, &c. Dissert. iii. vol. i. p. 399.



14. What then ! can I question him <sup>a</sup> ?

Can I try my cause with him <sup>b</sup> ?

15. ' I, ' who if just, cannot reply <sup>c</sup>,

That I might sue for my right.

This is, no doubt, meant to reply to what Bildad advanced in the fourth verse of the last chapter, that though his children have perished for their sins, and the visitation of God had reached Job himself, yet if he were ' pure and upright,' as he maintained he was, God, as a just God, would certainly interfere, redress and indemnify his wrongs. And if God did not do this, it was manifest that Job was suffering for his sins. This reasoning Job will not admit ; though suffering under the hand of God, he means to maintain his own righteousness. But then, he argues, God is too great to enter into judgment with man ! and man is far too mean a being to dare to plead his righteousness in bar of the judgments of God ! nay, says Job, God has not proceeded with me as a judge or corrector, inflicting chastisements for offences, but in his mysterious providence has violently attacked me as an enemy, who is determined to destroy me.

<sup>a</sup> ' Question him,' or debate with him,' or put him to his reply.

<sup>b</sup> ' Arrange my pleadings against him.' Good.

<sup>c</sup> Perhaps these two lines might be rendered,

I, who were I just, could not question,  
Nor tender to a judge \* my petition!

\* My judge, a judge for me, to decide between me and my Maker.

16. Had I called upon him, and he had answered me,  
I cannot believe that he would have hearkened to my  
voice.
17. Who could overwhelm me with a tempest,  
And hath multiplied stripes without cause.
18. He would not suffer me to take my breath,  
That he might fill me with bitterness!

When he reflected upon the manner in which his troubles had come upon him, and the extreme to which they were pushed, it did not seem as if the inflicter was open to entreaties, or intended to afford an opportunity for prayer. They had come upon him like a sudden and violent storm, and they were continued without intermission; there was no relenting, no opportunity afforded for his supplication; the intention of the Inflicter was, evidently, not to spare, or to be moved by entreaties, but utterly to destroy! and he must yield to the superiority of his Maker.

19. In respect of might, the power is with Him;  
And with respect to judgment, who can appoint to  
me the process<sup>a</sup>?
20. If I am right, my own mouth must condemn me;  
If I am upright, it must pronounce me perverted.

<sup>a</sup> Or, who shall act as judge—"Who can or will appoint me a time" for trial? Who can sit as judge between me and God? PARKHURST.

Mr. Good renders, 'Who would be a witness for me?' In other respects, I have followed his translation of this line.

21. If I am upright, I must not own it,  
I must myself abominate my life.

That is, by 'reason of God's greatness'—or, perhaps, according to the doctrine of providence which you my friends maintain, I am already judged and condemned, my extraordinary calamities are conclusive of my guilt in the estimation of God. If I say I am righteous, my own mouth condemns me,—as a liar and contradicter of God. If I say I am sound and upright; in your eyes, in my situation, it is enough to demonstrate to you that I am perverted and dishonest. Because, upon your principles, there is the authority of the great and only wise God against me, who by his providential infliction has marked me out for a transgressor. I must not therefore acknowledge it, if I am conscious of my integrity; but must myself detest and abominate my life, whatever I think it has been.

But your argument is void of foundation. In contemplating a man suffering some remarkable calamity, you do not know that you are witnessing the infliction of the divine judgment upon a transgressor. For this point, at least, I will boldly maintain, that there is no distinction to be observed in the lot of the righteous and wicked, when any public or general calamity is abroad.

22. One 'fact there' is, therefore have I spoken:  
He consumeth the upright as well as the wicked.
23. When the scourge slayeth suddenly,  
It laugheth at the fainting of the innocent.

24. The earth is given into the hand of wickedness,  
It covereth the face of its judges.

If not : where, whose, 'is' it<sup>a</sup> ?

All this, we are to recollect, is intended to reply to the insinuation of Bildad, that a righteous man has a claim upon the justice of God, when he suffers wrongfully. Job disputes the principle laid down by his friends, and afterwards denies the fact,—that his own transgressions had been the cause of his misfortunes. He maintains, that the good and the bad, as we use these terms comparatively, in reference to ourselves, are alike liable to be cut off by adversity. Does not, he asks, every dispensation of Providence shew this ? when any sudden calamity befalls, who thinks of any exception to be made in favour of the innocent ? in the storm, the pestilence, or the earthquake, would not all fare alike ? nay, before that triumphant wickedness which we often see reigning upon earth, corrupting the sources of justice, or arresting its decisions by violence, what avails innocency and integrity ? and what are all these scourges, whether

<sup>a</sup> This line is capable of very different renderings—"If not, where or what is he," or "it." Schultens renders, "If what I assert be not true ; where or who is he that is an instance to the contrary ?" Mr. Good translates, "Where every one liveth, is it not so ?" I think, however, that this line should be connected with what follows. "If not"—if this be not true—but a good man may expect a retribution in this life—"where or what is it—where or what can it be for me, for my days are hastening fast to their close," &c.

natural, or intelligent, but the instruments of divine wrath?

25. For my days are swifter than a courier <sup>a</sup>;

They flee away, they see no good.

26. They are passing off with the swelling ships <sup>b</sup>,

Like an eagle that is spread out for the prey <sup>c</sup>.

‘If it be not so, as I assert, that there is no just retribution manifest in this present life, but, as you say, the good man shall not fail to see good days—where,—whose is it? or, with respect to me, where is it, or where can be this retribution in the present life?—whose is it,’ or ‘what can it be?’ or, ‘whose-ever it is,’ it cannot be mine! it is all over with me in this world! from the intensity of my disorder, my days are necessarily hastening fast to their close. A total despair of life often appears in the lamentations of Job, which makes the prospect of earthly prosperity, which the friends hold out as the result of the divine blessing on the righteous, appear so unsuitable in his case, as it were a mockery of his troubles.

By the term, ‘my days’ is meant, not days in succession; which, indeed, to the miserable, are wont to

<sup>a</sup> “Perhaps mounted on the desert-camel.” See Mr. Jackson’s account of El-Heirie, and of the Sh’rubah Erreeh, *History of Marocco*, p. 39 and 45.

<sup>b</sup> אֲנִיָּה אֲנִיָּה, “literally, ships swelling, puffed out, or deep-bellied.” Mr. Good.

<sup>c</sup> See Parkhurst, under נָטַשׁ and רָאָה. “Swooping upon ravin.” Good.

appear tardy, rather than swift; but the period of life as a whole, drawing near its close. In this world he could have no hope; his life was fleeting away like a courier charged with despatches; whatever scenes of good might be displayed, he could not stop to behold them. Like the ships whose sails were filled with the wind,—like the eagle, who had expanded her wings at the distant glance of her prey,—he was soon to pass away, and to be seen no more!

But granting, continues Job, I might, by the interposition of Almighty Providence, recover; yet still, I should despair of redress, for I perceive God is against me.

27. If I say, I will forego<sup>a</sup> my complaint,

I will change my countenance, and take courage<sup>b</sup>;

28. I am terrified at all my griefs,

I perceive that THOU wilt not hold me guiltless!

Should I take your advice, and, in the consciousness of my innocency, resume my courage, and address myself to God; yet, when I consider the greatness, and peculiarities of my affliction, and sufferings, I can but see in them evident marks of the Divine displeasure. I know not, indeed, in what I have so greatly offended him; but it were in vain to think of contending for my integrity with my Maker.

<sup>a</sup> So Mr. Good, or will stop, or 'withdraw.'

<sup>b</sup> Idem. Perhaps, literally, "cheer up," or 'look cheerful.'

29. I shall be condemned—<sup>a</sup>

Why then should I labour in vain ?

30. When I have washed me in water of snow <sup>b</sup>,

And purified my hands in the well ;

31. Then wilt THOU plunge me in the ditch,

And my recompenses make me an abomination <sup>c</sup>.

I am fully sensible, that no means of purification, or attestations of innocence, or exercise of the means of grace, will avail me, in this contest with the great God, who, by his treatment of me, I perceive, is resolved to condemn me. If he holds me as an object of disgust, I cannot remove the cause. It is in vain to try, He will still, as in fact he has done, discover his detestation of me. So great is He! so terrible in holiness! How can a child of Adam enter into such a contest?

Is not this the language of true humility? Far from it; Job still retains a secret boasting in his own virtues. But no man, who has a worthy impression of the greatness and purity of the Deity, will contend for absolute merit or perfection, in the view of his terrible holiness, and according to the high standard of his consummate justice and purity. But it is usually more a merit of congruity, rela-

<sup>a</sup> “ I should, or, I must, be pronounced guilty.”

<sup>b</sup> כֹּחַ pertinet ad כִּי, vid. SIM. LEX. “ Cleanse my hands in purity.” GOOD. Who refers to Psalm xxvi. 6, lxxiii. 13, and Matt. xxvii. 24, for the ancient ceremony of washing the hands in pure water, as a public testimony of innocence.

<sup>c</sup> Or, ‘my perfections make me an object of disgust.’

tively, or, by gracious estimation, according to some stipulation or law, suitable to a creature's perfection and scale of action, of which the self-righteous cherish a persuasion, when they would justify themselves before God. And certainly, this is all the righteousness God by his holy law requires of his creatures. And when the heavenly Father judges and chastises his children, it is not by the standard of his own perfections that he measures them, but according to the rule of right, applicable to their state of being. But Job's language insinuates, that if this were all—under such a scrutiny, he would not fear to maintain his integrity before God, as to his not having deserved the calamities which had fallen upon him. And assuredly this is all; and therefore is Job guilty of the charge of condemning God that he might justify himself?

32. For not 'as' a man like myself could I put HIM on  
his answer<sup>a</sup>,  
That we might go together for judgment.
33. There is no arbiter between us,  
That may lay his hand<sup>b</sup> on us both.
34. Would he remove from me his sceptre,  
And not suffer his dread to terrify me<sup>c</sup>.

<sup>a</sup> Mr. Good—"Behold! in vain, man as I am, could I contend with him."

<sup>b</sup> "Lay his control." According to another reading the lines may be rendered—"Oh, that there were an arbiter between us, &c."

<sup>c</sup> For אַמֶּת, truth, Mr. Good seems to have read אִיֶּמֶת, terror, or fear; and the parallel passages confirm it.



35. I would speak, and not fear :  
Truly, not thus is it with me<sup>a</sup>.

All this, plainly discovers the sentiments of Job, impressed with awe and dread, at the thought of the majesty of the most High, he could not presume to establish his innocence before him in contradiction to his decision. But had he to maintain the integrity of his ways against a fellow-mortal, before an equal and impartial judge, he should then have no fears. But the sceptre, the firm unalterable standard of truth, in the hand of the Great God, he could not challenge. The sceptre, we should remember, carried by the most ancient rulers of mankind, was a straight rod or wand, an emblem of their strict justice ; the exact rule, as it were, which by its application would ascertain every departure and deviation from the line of rectitude. The application of the 'right sceptre' of the Divine justice, no mortal could stand ! all must tremble to endure the judgment, of that strictness of truth, which is with the eternal Creator. Job shrinks from the idea of such a contest, not thus, in his situation, would he maintain his righteousness. But if his cause with God could be judged, as between man

<sup>a</sup> Or, "surely it is not for me thus to stand before him."  
"But not thus could I in my present state." GOOD. "Not thus am I in my standing."

Perhaps the division of the chapter is wrong,

"Truly not thus is it with me,

"My soul is disgusted at life."

and man, by the ordinary standards of justice and truth which are appealed to among his fellow-creatures, he had no fears of the issue. This was, indeed, to insinuate, that the Almighty had proceeded against him, in the infliction of his judgments, if they were for his sins, with too great strictness, and by a standard of perfection inapplicable to a creature. Job next returns to his bitter complaining.

Chap. x. Ver. 1. My soul hath become disgusted with my life ;

I will let loose<sup>a</sup> within me my thoughts ;

I will speak in the anguish of my heart<sup>b</sup>.

Hoping that his wretchedness, and extreme distress, would be his excuse, the afflicted patriarch would give vent to his feelings, and speak without restraint ; without that restraint, indeed, which, in his more collected moments, he owns, it becomes him to maintain in the presence of his God.

2. Saying unto Eloah, Do not pronounce me guilty<sup>c</sup> ;

Shew me for what thou contendest with me.

Can it seem good to thee to deal with violence ?

3. That thou shouldst spurn the labour of thine hands,

And shine on the counsels of the wicked ?

Such appeared the character of the Divine deal-

<sup>a</sup> עָזַב 'reliquit,' prorsus tradidit. The Arabic عَزَبَ, signifies 'to wander,' 'rove about,' or 'ramble,' as cattle in feeding.

<sup>b</sup> Or, 'bitterness of my soul.'

<sup>c</sup> "Thou canst not deal unjustly with me." Good.

ings with him. He could not tell why; but God seemed in his case to treat with violence and to reject, what his own hands had made,—perhaps the character which his grace had formed,—while he had seemed to prosper the designs of the wicked, who were not in the same view ‘his workmanship,’ that is, the enemies who had triumphed in the ruin of Job.

He next proceeds with another expostulation, the leading sense of which is, the all-wise God my Maker cannot be treating me thus, in order by trial and proof to discover something in me that he does not know, like a short-sighted, inexperienced man.

4. Hast THOU eyes of flesh?  
Or seest thou as mortals see?
5. Are thy days as the days of a mortal,  
Or thy years like the time of man;
6. That thou seekest after my iniquity,  
And makest search for my sin?
7. Beyond thy knowledge surely I could not have transgressed<sup>a</sup>!  
And there is nothing that would have screened me  
from thine hand!
8. Thy hands have bound<sup>b</sup> me up and formed<sup>c</sup> me altogether:  
On every side, then, must thou perforate me<sup>d</sup>?

<sup>a</sup> עַל ‘super,’ ‘supra,’ ‘non obstante,’ or “above” or “beyond thy knowledge can I have transgressed?”

<sup>b</sup> This meaning there is little doubt, the Heb. עָצַב, had

The meaning of these lines I conceive to be: I cannot have sinned without thy knowing it, that thou shouldst have to find it out, by examining me with such scrutiny or torture. Thou hast formed me, and knowest every part of my composition; canst thou, then, be under the necessity of trying and exploring me, like a man *boring holes* in some piece of matter, the nature and quality of which he is unacquainted with, and wishes to explore?

9. Remember, I beseech thee, as clay didst thou form me;  
And thou wilt return me to dust<sup>e</sup>!
10. Was it not as milk thou pouredst me out,  
And didst set me as a cheese<sup>a</sup>?
11. With skin and flesh thou didst clothe me,  
And platted me with bones and sinews<sup>b</sup>.

originally; compare the Syriac ܥܒܕ ܕܥܒܕ, 'fascia ligavit,' to tie with a swath, or band, and the Arabic عذب, to bind tight.

<sup>c</sup> Or, "and pressed me together." The primitive signification of עשה, is thought by Simonis to be 'pressing together with the hands,' and hence 'to form, or fashion, or put in shape as when a man ties up a bundle or a faggot.

<sup>d</sup> בלע, to make, or bore a hole; see Isa. iii. 12, ix. 15. Compare the Arabic بلع, 'a hole,' whence بلع, 'to perforate.' Or taking the sense of بلغ, 'to finish,' and dividing the lines differently, the last line may, perhaps, be rendered "joining 'me' together on every side, thou didst also finish me."

<sup>e</sup> In order to know what is in me.

<sup>a</sup> And as a cheese concreted me together.

<sup>b</sup> Or, 'interwoven me;' literally, as a man plaits stakes and thorns together to make a strong fence.

12. Life and sensation<sup>a</sup> thou producedst in me,  
 And thy superintendent care hath preserved my  
 breath<sup>b</sup>.
13. And these hast thou concealed in thy knowledge;  
 And I know that this is with thee<sup>c</sup>.

The leading sentiment in these lines is plain:  
 Thou hast formed me, and knowest every part of  
 my composition, even every secret of nature in thy  
 creature. Thou canst not want to try me, and

<sup>a</sup> רֶחַק, may admit a variety of interpretations. "The spontaneous exuberant flow of any affection of the mind:" or, 'the healthful vigour or beauty,' or, rather, 'gracefulness of the body.' It denotes almost every emotion or feeling, whether of love or detestation, pity or shame. I am strongly persuaded that *sensation*, the sensitive or sentient faculty, is intended in this place. How the principles of vitality and sensation are produced in the material body of man, formed as it is from the clay, after every part is arranged and moulded, bones and veins, and sinews and nerves, laid in order, is still a mystery unexplored by man.

The continual sustaining of the life once produced, is here ascribed to the Divine power, that first 'breathed into the nostrils the breath of life.' Compare the observation of Daniel, "The God in whose hand thy breath is, and whose are all thy ways." Chap. v. 13.—Or that of St. Paul, "In him we live and move, and have our being."

<sup>c</sup> "These," the 'life and sensibility' of the former verse, which, in their causes and the means of their production and sustenance, are exclusively shut up in the knowledge of God, and are altogether impenetrable to human research. And it is remarkable, that what the limits of science in physiology were in the days of Job, the same they are at this present day; and 'this,' i. e. 'the breath of life,' the link which fastens the immaterial spirit to its animated abode—this is entirely in the hand of God. "Man doth not live by bread alone." "No man hath power over the spirit to retain the spirit."

put me to the proof, to discover what thou dost not know already.

14. If I have sinned, thou hast also observed me ;  
And from my iniquity thou canst not have supposed  
me guiltless.

15. If I am guilty, alas for me !  
And if I am just, I cannot lift up my head.  
Be satisfied with my debasement, and look on my  
affliction.

This is not an ingenuous confession of guilt, from a true conviction of sin. Job claims, indeed, the pity of the great God : guilty or innocent, he cannot contend with him ! and therefore, brought low as he is, he wonders, and thinks it hard, that the Almighty should still continue so heavily to afflict him. He exclaims, respecting his affliction,

16. Yet it is increased<sup>a</sup> ! like a lion thou lurkest beside  
me<sup>b</sup> :

Then thou returnest, to catch me by surprise.

<sup>a</sup> Or, ' but it increases, grows higher and higher,' i. e. the affliction, or, perhaps, better, yet he rises higher and higher, i. e. my powerful afflicter, like a lion in the act of springing on his prey. Mr. Good makes a participle of יָנָאֵה, " for uprousing, as a ravenous lion, thou springest upon me."

<sup>b</sup> Or, ' thou doest what is unexpected to me,' or, ' thou appearest extraordinary to me.' Or, perhaps, it might be rendered—" like a lion thou seizest upon me. Then thou departest and separateth thyself from me." The allusion being to that tormenting triumph and contempt, which animals of this species exhibit towards their feeble enemies ; first catching their prey, then leaving it, and retiring to a distance, as if to

17. Thou renewest thy jaws before me <sup>a</sup>,  
 And multiplieth thy rage upon me :  
 Fresh harasses and conflicts are about me <sup>b</sup>.

If we bear in mind, that the 'roaring lion,' who was now, as the instrument of God, harassing Job, was permitted indeed to do his worst, but prohibited in his attacks to touch his life. The metaphor which is here used, may very naturally represent these attacks as they would appear to the sufferer :—Each attack sufficient to destroy him, and apparently aimed at that end;—but that end strangely suspended! as he thinks merely, to increase and prolong his misery. Giving way, therefore, to his despairing thoughts, Job again bewails that ever he had been permitted to live.

18. Why then didst thou bring me forth from the womb ?  
 I might have expired, and no eye have seen me.  
 19. I might have been as though I had not existed ;  
 Have been carried from the womb to the grave.  
 20. Are not my few days now failing <sup>c</sup> ?  
 Spare me, that I may refresh me a little ;  
 21. Before I depart to return no more :

tempt it to escape, but only with the intention of again seizing it in their horrid and well-measured grasp.

<sup>a</sup> עַרִי, in several passages, is rendered 'mouth.' Parkhurst rather questions it; we may then adopt the 'hostile attacks' of Schultens: Mr. Good has 'trials.'

<sup>b</sup> So Mr. Good. But it is possible this line should be constructed with the following :

"Changes and the appointed time is come," &c.

<sup>c</sup> Many MSS. have וְהָרָלָה.

The mournful sentiment is, how much better had it been if I had never lived, or had been cut off in earliest infancy. And now, also, that my short period is almost exhausted, and I am visibly going to the dark mansions of the dead, Oh, for a little interval of rest!

His gloomy prospect of the state of departed souls next follows.

To the land of obscurity <sup>a</sup>, and of the deadly shade <sup>b</sup>;

22. The land of concealment <sup>c</sup>, as of total darkness <sup>d</sup>;

<sup>a</sup> It is difficult to express, in our language, the exact meaning and peculiar force of the different words in this passage, denoting darkness generally.

הַשָּׁחַד signifies darkness, in allusion to its 'obscurity;' by reason of the obstruction of light, and hence, like our word 'obscure,' it is used for 'ignoble.' Perhaps it strictly means 'stagnation,' as opposed to all motion or vibrations of light. See Gen. i. 2.

<sup>b</sup> עֲלִמּוֹת, as has been intimated before, is a metaphorical expression, alluding to that shade which closes the eyes of a dying man in 'perpetual darkness.' But from this passage, as well as from several others, the state of the departed spirit seems principally intended.

<sup>c</sup> עֲפֶתָה is darkness; perhaps, in allusion to its occasional cause, something that 'involves' or 'covers,' and so shuts out the light. Thus the Syriac ܕܠܥܝܢ and ܕܠܥܝܢ, is 'to double,' to 'involve,' to fold up as a garment: אֶרֶץ-עֲפֶתָה, 'land of concealment, or of darkness,' that covers or shuts out of sight, agrees well with the common term which is used for the departed state, שָׂאֵל, or שְׂאֵל, "the place of those that are out of the way, and are asked for." BATE. Or, 'the place which baffles all inquiry.' The Syriac ܬܠܝܬܐ, in one of its conjugations, signifies to 'shun, to avoid, to refuse, to excuse oneself.' This answers to the 'Ο αἰδης τοπος, 'the unseen place' of the Greeks; to orcus, 'shades' of the Latins; and to the 'hell' of



The deadly shade, where are no vicissitudes<sup>a</sup>;  
But the noon-tide<sup>b</sup> is as total darkness!

Gloomy as was the prospect of the state of departed spirits, to living men; yet there alone could the afflicted sufferer hope to find an extinction of his sorrows and pains. The language of all the ancient saints in scripture, we may again remark, is always express respecting the abode of the departed spirit, as distinct from the tomb or grave that received the remains of the body. Their views of this state, however, are full of obscurity and darkness,—‘life and immortality’ was not then ‘brought to light.’ The believers in a covenant Elohim, knew that they should ‘live to God,’ and obey his call in the morning of the resurrection. They conceived of the separate state, as a safe and quiet resting-place, from all the ills of life: clearly, not as a total extinction of consciousness; but, in many respects,

our own language, as derived from the Saxon ‘*hillan*’ or ‘*helan*,’ ‘to hide.’ “The concealed, or hidden place.” The term being anciently used not for the place of punishment or misery exclusively, but for the place of departed souls generally.

<sup>d</sup> אַפֶּל seems to express darkness negatively, as the extinction of light. אָפֶּל, אַפֶּל, signifies to ‘consume by decrease, or continual wasting,’ and is applied to the setting of the sun and stars.

<sup>a</sup> ‘No vicissitudes’ of day and night: כּוֹרֵר in the Chaldee signifies ‘to arrange, set in order.’ As does the Syriac כּוֹרֵר, whence סִרְרָא ‘an order’ or ‘disposition of things.’ The Arabic כּוֹרֵר, however signifies ‘light,’ ‘brightness.’ Hence some translate, ‘where there is no light.’

<sup>b</sup> Mr. Good, הַבֶּע, ‘jubar,’ ‘effulgence.’

as the intervention of darkness between the retiring and the returning day, a time of inactivity, the ‘night when no man can work.’ They could not know, at least not so clearly, what we now know, ‘that to depart from the body is to be present with the Lord,’ and far better ‘than to continue here in the flesh.’ The present hope of them that ‘fall asleep in Jesus,’ whose ‘spirits are’ caught away into paradise ; where, delivered from the burden of the flesh, they are in joy and felicity, waiting to come with Christ when his glory shall be revealed.

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#### SECTION V.

##### *The Address of Zophar.*

THE last of the three friends next addresses Job, fully agreeing with the two former, in their estimate of his case, and joining in their severe censure of the manner in which he argued in order to avoid the conclusion, that his sufferings had come upon him on account of his transgressions.

Chap. xi. Ver. 1. Then answered Zophar the Naamathite, and said :

2. Are a multitude of words not to be answered ?  
And must a man of lips be right ?
3. At thy hand <sup>a</sup> must men keep silence ?  
And shalt thou scorn, and no one put ‘thee’ to shame ?

<sup>a</sup> At the waving of thy hand ; or, “ Shall thy vain talk make men silent ? ”

The reproof is doubtless severe, but we shall find hereafter that Job is rebuked in a higher quarter, for ‘a multitude of words without knowledge.’

4. And wilt thou say, “Pure is my doctrine<sup>a</sup>,  
“And clean have I been in THINE eyes.”

Pure is my ‘doctrine,’ or ‘my principles,’ ‘what I have received to hold:’ although chastised as an offender, in your estimation, I have been guilty of nothing in the sight of God, to bring down these judgments upon me, as a punishment for my sins: this is clearly what Job thought, and had expressed, and so his friends understand him. Such language, from one visibly chastised of God, Zophar rebukes as the language of a scorner. And it is afterwards demanded, by God himself, “Hath the chastised contended with Shaddai?” &c. In vain it appears to Zophar, had Job attempted to avert the plain inference of his being chastised for his offences, by his high speculations concerning the mysterious greatness of the Divine Being, and the incomprehensible nature of his present dealings with mankind.

5. But O that Eloah would speak!  
And that he would converse with thee<sup>b</sup>;

<sup>a</sup> Or, “my speech;” properly, “what I have received to hold.” Mr. Good renders, “My conduct.”

<sup>b</sup> “Open his lips with thee.”

6. That he would unfold the secrets of wisdom,  
For assuredly they are corresponding to sound reason !  
And know, that Eloah has made thee debtor for thy  
iniquity<sup>a</sup>.

The meaning of these difficult lines I conceive to be, You, Job, have reasoned most abstractedly concerning the Deity, of 'secret things' in his wisdom, which are unrevealed, but, O that God would condescend to explain them to you; for I have no doubt, that these secrets of wisdom would be found *duplicates* to those things which exist, and are the proper grounds of our reasoning, and of the deduction of our knowledge,—I am persuaded you would find nothing in that unknown wisdom, or in the unrevealed counsels of the most High, to overturn this position, that when you or any other man suffers the judgment of God, it is the just debt contracted by your sins, which you are called upon to discharge: or, with the authorized translation, "it is less than your iniquity deserves." Perhaps a modern reasoner would express the same sentiment. True, God is not a man as we are, nor are the relations which subsist among us creatures altogether applicable to him; but these relations afford us analogies, and are not destitute of all resemblance; and by their use, we can form some right conceptions of the moral government of the Deity. Right and wrong, and justice and oppression, virtue and re-

<sup>a</sup> 'Place before thine eyes.'

wards, crime and punishment, have a definite meaning in the concerns of men one with another, and they alter not their significations when applied to the proceedings of Divine Providence. These things would not be found altogether to have altered their nature by reason of the immensity of the Divine wisdom and justice, and of all the attributes of God.

And when we call to mind the important truth of revelation, that all things are created by Jesus Christ, and are upheld by him,—that is to say, that creation and providence are the work and the operation of the Son of God, already circumscribed in his plan of proceeding, within the limits suitable to a created nature,—a created nature, however, great and glorious ! And when we remember that man was made in his image and likeness—in the likeness of this image of the invisible Deity,—there is great force in this reasoning. God in Christ, as the moral governor of the universe, is not altogether that incomprehensible Infinite, as is the philosopher's God, concerning whom he can know nothing—and find, in no analogies, the manifestation of any relations on which we can depend, or venture to reason. The scriptures are full of allusions to the operations of the human intellect, and to the moral feelings of mankind, in order to illustrate what God is. Not, indeed, in his own infinite essence, but as revealed in Christ—‘ both God and man.’ And great as is the distance between

a mere creature, and much more fallen man, and ‘the Lord of glory,’ yet the resemblance is not altogether lost, when we ascribe love or hatred, or justice or mercy, to him; or, from our own endowments, raise our thoughts to some distant conception of his attributes.

I conceive this to be Zophar’s meaning, in this certainly obscure passage. Job had attempted to obviate the inferences, drawn from ‘the aphorisms,’ and ‘sayings’ of the ancients, respecting the equity of the divine government under which he was suffering, by abstracted notions of the Deity; arguing, from the greatness of his power and wisdom to the immensity of his justice, to shew how inapplicable all these adages and maxims were to explain the rules of the moral government of God; and all, we shall remember, with a view to avoid this inference, that he was justly suffering for his sins. But Zophar insists, that there is no occasion to depart from these maxims of traditionary revelation, and to indulge in such speculations respecting the Divine Being. This were, indeed, to plunge ourselves into an unfathomable abyss, and, like the ancient mariner, to lose ourselves in a devious ocean without a landmark, where all our knowledge and experience would avail nothing.

7. “Canst thou in searching discover Eloah?

“What, even the perfections of Shaddai, canst thou  
“discover?

8. “ ‘Lo!’ the heights of the heavens, what canst thou  
“ achieve?  
“ ‘It is’ deeper than hell! what canst thou discern<sup>a</sup>?
9. “ Longer than the earth is its measure,  
“ And wider than the sea!
10. “ If he changeth, or shutteth up,  
“ Or convoketh together, then who shall turn him  
back<sup>b</sup>?”

I think Zophar repeats, in this passage, the substance of the opening of Job’s last speech.—Chap. ix. 1—13. Where, when desired, if, as he asserted, he suffered innocently, to appeal to the equity of God, Job had urged, in reply, the impossibility of a mortal’s contending in judgment with the Almighty, even if, by the rules of human equity, he were righteous: and where, having spread before him the greatness of the Deity, as seen in his works of creation and providence, he reflects upon his proceeding, as mysterious and irresistible,—whatever be the opinion of his creatures, God will give no

<sup>a</sup> The construction of these lines is obscure, but the general meaning is sufficiently plain.

<sup>b</sup> Perhaps the terms in these two lines describe the acts of the uncontrollable government of a sovereign, who gives no account to his subjects of his proceedings. “If he introduce changes in persons or things, or if he cause to be shut up or put under restraint, or if he convoke an assembly for passing judgment, or for executing his orders,—who can cause him to reverse his acts?” “If he reverse things—and straiten, or multiply,—who can change him?” Mr. Good.

account, nor desist at their complaint—"Lo! He taketh away, who can make him restore?—Who will say to him, What art thou doing? Eloah averts not his anger—the proud helpers fall beneath him"—"What then, can I put him on his reply," &c. Zophar treats these conceptions of God as totally irrelevant; as if the Almighty would deal with him according to the rule of his own greatness, and not by those rules of equity with which he dealt with all other mortals, and which were easy to be understood, if he could apply them, in simplicity, to himself, and humbly supplicate to God. As for pleading the difficulty of understanding the dealings of God with you, because of his 'eternal power and godhead,' God does not require of you, or of any man, to understand this. The rule by which you are judged, and by which you will obtain deliverance, you will find plain and easy, and level with the human capacity.

11. Surely He will note the vain-endeavouring mortal <sup>a</sup>,  
When he shall see travail, and cannot himself distinguish <sup>b</sup>:
12. And an empty man might have possessed understanding<sup>c</sup>,  
Although man be born a wild ass's colt;

<sup>a</sup> The mortals of vanity, or vainly endeavouring.

<sup>b</sup> Or, "though he—man—seeth sin, and doth not himself understand it." Or, possibly, the meaning may be, 'Surely he'—Job, 'will approve of vain persons; and will look at iniquity, and cannot himself distinguish. Yet an empty man may acquire intelligence, or exercise intellect, &c.'

<sup>c</sup> ילכב. "Cor."—*i. e.* sanam rationem "accipiet." SIM. LEX. See also PARKHURST.



13. If thou hadst made the preparations of thine understanding,  
And hadst spread unto Him thine hands!

Upon the whole, I believe this to be the most proper rendering of this very difficult passage\*. God certainly knoweth, or will take notice of the situation of poor vain mortals, how little all their pains and labours can avail without him, to come to the true knowledge of things. But empty as man is, and, as born into the world, as devoid of all rudiment of knowledge, as the young of the most senseless animal; yet he may attain to knowledge,—or, “yet he will have a HEART,—will be found endowed with a capacity, and may exercise it; and if you had properly prepared your heart,—had rightly directed the inquiries of your mind, accompanying them with diligent prayer to God; you would not have failed to know all that is sufficient, in order to understand the nature of God’s dealings with you; you would have discovered the iniquity, for which he is afflicting you: without vainly perplexing yourself, about the immensity of God, and the inscrutability of his ways of providence.”

\* The difficulty will appear from the very different construction Mr. Good can put upon this passage.

“Behold! God knoweth the man of falsehood,  
And can he see iniquity, and not notice it?  
Will he then accept the hollow-hearted person?  
Or shall the wild ass-colt assume the man?”

But I believe Job’s answer, in the third verse of the following chapter, shows the true meaning of the most obscure term ילכך.

Again, we observe, how much truth there is in these observations! and, though severely urged, yet how applicable they are to the case of Job! But he is righteous in his own eyes, and cannot be convinced that there is such iniquity in him, and accordingly, to justify himself, he would involve all Providence in inscrutable mystery.

14. If there is wickedness in thine hands, put it far away,  
And let not iniquity dwell in thy tent.
15. For then shalt thou lift up thy face without a spot<sup>a</sup>,  
Thou shalt be established<sup>b</sup>, and not fear.
16. For thou shalt forget thy trouble,  
As waters which have flowed past shalt thou remember 'it.'
17. From noon-tide the passing day shall rise,  
The revolving evening<sup>c</sup> shall be as the dawn.
18. And thou shalt be confident that there is hope,  
Ay, thou shalt search, and lie down in confidence<sup>d</sup>:

Zophar concludes his speech, by exhorting him

<sup>a</sup> קִיּוּם quidquid 'corpus deturpat' in specie 'variolaë.'

<sup>b</sup> 'Be consolidated,' or 'bound up, or braced and made firm.' Perhaps the reference is to the restoration of bodily health.

<sup>c</sup> תַּעֲפָה, 'obscuratus fueris' subintellecto אַח. SIM. LEX. "Obscurus eris, ut aurora eris." SCHULTENS. "Thou shalt shine forth, thou shalt grow vigorous 'like the day spring' ". Durell considers תַּעֲפָה as a noun. "The darkness shall be as the morning." The primary meaning of the root is 'gyrari in ætre.'

<sup>d</sup> "Secure thou shalt be, for substantial the support."

to repentance, and by maintaining against him the equity of the Divine government.

19. And thou shalt repose, and no one disturb<sup>a</sup>,  
Ay, multitudes shall wait thy presence.

20. But the eyes of the wicked shall fail,  
And refuge shall perish from them,  
Ay, their hope shall be an expiring breath<sup>b</sup>.

If Job repented of his sins, his health should be restored, his day, which he thought so fast declining, should dawn again in its evening, and unbounded be his prosperity. And as surely should the wicked meet with a just retribution from a righteous and avenging Providence.

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#### SECTION VI.

##### *Job's Reply to Zophar.*

JOB replies, with great indignation, to the suggestion of Zophar, that he had not taken the proper pains to cultivate his understanding; and, with great confidence, denies the doctrine of a just and equal providence in the affairs of life,—a doctrine which his friends are urging so strongly against him, as affording proof of his criminality. He maintains his former position,—that this life is often the reign of wickedness and oppression, that Providence does

<sup>a</sup> Or, 'dig,' or 'intrench thyself.' הָרַר signifies the 'hurry' and bustle of business, as well as of fear and terror.

<sup>b</sup> A puff of breath. PARKHURST. A scattered breath. GOOD.

not proceed in the way his friends suppose, in the distribution of rewards and punishment, that it is only in a future state that the servant of God can look for the manifestation of his approbation.

Chap. xii. ver. 1. And Job answered and said,

2. Doubtless, ye are the people,  
And wisdom will die with you.
3. I, too, have an understanding<sup>a</sup> like you,  
I do not fall 'short' of you :  
And with whom are not such 'sayings' as these ?

In this last verse, he refers to the twelfth of the last chapter, the expression is the same. And Zophar had reflected upon Job as not having exercised his natural capacity and understanding, especially in his not perceiving the truth, and application of these 'solemn aphorisms,' 'sayings,' or 'parables' of the ancient sages, which, it seems, was their book of knowledge. Job says, he knows them as well as they ; who, indeed, does not ! He proceeds to complain of their unkind treatment of him in his distress :

4. 'A man' derided by his friends I may be !  
" Let him call upon Eloah, and he will answer him !"  
" Just : " " upright : " is taunted at misfortune<sup>c</sup> !

<sup>a</sup> לִבִּי.

<sup>b</sup> בִּיָּד, cum לֵב præf. 'calamitoso' (propr. calamitati.) SIM. LEX.  
To the same effect, SCHULTENS and COCCEIUS.

5. Contempt<sup>a</sup>, amid the gay thoughts of prosperity<sup>b</sup>,  
Is ready for those who stumble with their feet!

In his unhappy situation, Job thought his friends were but mocking and deriding him, to bid him, if he were a just and upright man, to pray, and God would certainly answer him; they had already concluded from his calamities, that he must have been a wicked man, 'whom vengeance suffered not to live.' And he introduces a general reflection, but too true, and too frequently applicable: that those who are at ease, enjoying prosperity, and unacquainted with trials and misfortunes, are too ready, in their thoughtless want of sympathy for his affliction, through their own proud feeling of security, to upbraid and despise a falling brother. But notwithstanding the sayings of the ancients, which his friends had quoted, and which he knew as well as they, Job states again his former position.

6. The tents of robbers are<sup>c</sup> in peace,  
And great security have the provokers of El,  
Into whose hand, Eloah bringeth 'the prey'<sup>d</sup>!

This, Job states as a known fact, very opposite

<sup>a</sup> 'Reproach,' or 'upbraiding.'

<sup>b</sup> "Amidst the sunshine of prosperity." Mr. Good. He justly observes, that "the Hebrew שָׁלוֹם not only applies to a person or persons at ease, but to the prosperous, the successful, those who have the means of enjoying ease."

<sup>c</sup> Will be so—or, are wont to be so.

<sup>d</sup> I retain here the received reading, and conceive our authorized translation has given the true meaning.

to the general maxims of his friends. Not only do the wicked wasters, and destroyers of their fellow-creatures, enjoy peace and prosperity, in this present life, though there is no doubt that God is angry with them; but Providence seems even to prosper, in a remarkable manner, their expeditions for rapine and violence. To the truth of this observation, Job insists all nature bears testimony :

7. Nay, truly ! ask now the beasts, and they will teach thee,  
Or the birds of the air, and they will instruct thee :
8. Or consult the earth, and it will inform thee,  
And the fishes of the sea will tell thee !
9. Which of all these knoweth not  
That the hand of Jehovah hath done this ?
10. For in his hand is the soul of every living creature,  
And the spirit of all human kind <sup>a</sup>.

The sentiment may, perhaps, be compared with that of St. Paul, in the eighth chapter of his epistle to the Romans, where he personifies creation, and describes it, as feeling with impatience its subjection to vanity, and to the abuse of the wicked, and as declaring, by its groans, the expectation of deliverance from that state, in which by the mysterious working of Providence it is now placed, in subordination to some future developement of its plans.

Job argues, that all nature will bear witness to the successful violence, and secure prosperity of

<sup>a</sup> Literally, ‘ the spirit of all flesh of man.’

the injurious wicked ; and as created and sustained by the great Eternal, it clearly attests that this could not be without the permission and actual operation of God, in whom all “ live and move and have their being,” and “ without whom not a sparrow falleth to the ground.” However mysterious, every thing proclaims, that this is God's doing !

Where, then, is your argument, for the invariable manifestation of a just and equal providence in this present life—so invariable, indeed, that my sufferings are a sufficient evidence of my criminality ?

11. Should not the ear prove speech<sup>a</sup>,  
And the palate taste for itself food ?
12. —The wisdom ‘ which is’ in the aged,  
The understanding ‘ in’ the length of days ?

As though he should say, whatever right and authority there may be, in these ‘ maxims’ and ‘ aphorisms,’ which convey to us the wisdom of the ancient sages,—the observations of those ages, when the life of man extended to a long duration, in comparison of the period to which the ages of the present generations of mankind attain,—whatever superior discernment we allow them, yet, in

<sup>a</sup> Mr. Good translates “ doth not the ear prove words,” &c. and, supplying again the word ‘ prove,’ “ PROVE the wisdom of the aged, and the understanding of the long-lived age.” And refers it to “ the period of the world in which the life of man extended to its primitive duration, and had not yet been shortened ; the age immediately after the flood, or, more probably, which preceded it.”

quoting their 'sayings,' we should use some discrimination, and judge of their suitableness, and of the strictness of their application to us, in our respective circumstances ; as he had said before : " can that which is fetid for want of salt be eaten, or relish found for the refuse of milk, &c." And the patriarch proceeds to quote one of these traditionary sayings, selected, as he conceives, with more discrimination, and illustrating, in part, that unsearchable wisdom, and resistless might, which he supposes to be in God, and which render his dealings with men inexplicable, and the ways of his providence past finding out, and Him too great to be questioned !

13. " With HIM is wisdom and might,

" To HIM belong counsel and understanding :

14. " Lo ! he demolisheth, and it cannot be rebuilt ;

" He putteth a stop to man, and it cannot be removed\*."

This last verse refers, it is possible, to the destruction of the tower of Babel, and to the confusion of tongues. This was a demonstration, indeed, of the counsel and might of God ! but, rather, we may understand it as a general observation of more ancient times, illustrated by what follows : for the ' ancient saying' next refers to the formation of the dry land, amidst the waters at the creation, and to the bringing back of those waters at the deluge.

<sup>a</sup> So Mr. Good.



15. "Lo! he restraineth the waters, and they dry up<sup>a</sup> ;  
 " He sendeth them forth, and they change the face of  
 the earth."

And not only in these wonders of old time, but even in the present operations of his providence, in the present confused and mysterious state of things upon earth :—

16. " With him is power and knowledge ,  
 " The wanderer and the maze are his<sup>c</sup>."

Man with all his wisdom and might is but a bewildered wanderer : the course of events is to him an intricate maze, to foresee or control which baffles all his skill, and all his endeavours; but all his goings are determined and directed by the hand of God. And how plain is it, that no wisdom or power of man can stand in his way, or affect him in the accomplishing of his purposes. Mark, in this bewildering maze of human affairs—Behold him, as you often may, in his providence—

17. " Leading away counsellors a spoil,  
 " And making judges fools."

<sup>a</sup> " And they cease." Idem.

<sup>b</sup> תושיה, ' the reality of sufficiency, either of knowledge or strength.'

<sup>c</sup> " The errer and error are his. *Ipsius est errans, et errorem faciens.*" SCHULTENS. " The beguiled and the beguiler are his. The deceived man, and the man or thing that deceives him,—wonderful as it may be to our comprehension, both move and act in God to the point his counsel has determined." So the apostle speaks of his sending men a strong delusion, that they may believe a lie.

By judges and counsellors, in ancient language, are not to be understood, as has been before remarked, the conductors and determiners of a legal process ; but the advisers in public councils, and the arbitrators of the affairs of nations, the great politicians, and rulers of the day.

18. “ So dissolve the authority<sup>a</sup> of kings,  
 “ And bind a cord<sup>b</sup> upon their loins.”

The construction of this verse has led me to suppose it should be taken in connexion with the former. The ‘sage’ means to say, that you see this frustration of all human wisdom and counsel, most frequently in those revolutions in states and kingdoms, which, overturning all authority, reduce their princes, in spite of the wise and brave that are assembled round them, to the state of slaves or captives.

19. “ Leading away ministers<sup>c</sup> a spoil,  
 “ And overthrowing the sturdy<sup>d</sup> :  
 20. “ Turning aside the speech of the trusty<sup>e</sup>,  
 “ And taking away the discernment of the elders.

<sup>a</sup> See Mr. Good. Perhaps, however, the verses might be rendered, chastising kings openly, and binding a cord on their loins. Compare also Parkhurst, in פתח.

<sup>b</sup> By אזור, some suppose is meant the towel with which slaves, or servants, were accustomed to be girded.

<sup>c</sup> כהנים, ministers of religion, or of state ; the former almost exclusively in the sacred scriptures.

<sup>d</sup> Or, the valiant warrior, the *firm* support of the throne. “ Prostrating the chieftains.” Mr. Good.

<sup>e</sup> The trusted counsellor, whose opinions might be *relied upon*, and whose eloquence was wont to prevail.

21. " Pouring contempt upon the noble,  
" And slackening the belt of the well-girded <sup>a</sup>.  
22. " Uncovering the deeps from darkness,  
" And exposing to light the shadow of death."

A metaphorical description of the laying open the dark and deep designs of the artful politician, which he has planned with the greatest subtlety, and in the most profound secrecy.

23. " Exalting nations, and destroying them ;  
" Extending nations, and staying them.  
24. " Deceiving the heads of the people of the earth,  
" And causing them to wander in a pathless desert.  
25. " They grope about in darkness, and have no light ;  
" He leadeth them astray like a drunkard <sup>b</sup>."

The purport of this 'ancient saying' is to this effect, that you still often discover, in the concerns of tribes and nations, the same ruling Providence that created the earth, and destroyed it at the deluge ; that dispersed, perhaps, the families of mankind at the building of Babel : and how weak and foolish and insignificant appear, on these occasions, whatever is strong or wise, or great or esteemed, among men ? This, Job had quoted, to shew that

<sup>a</sup> Either, of " the well-prepared for any expedition," or, the well-armed distinguished soldier.

<sup>b</sup> Literally, takes away the heart ; which, like stealing away the heart, means, I am persuaded to do a thing so as to deceive another ; to escape his attention, and take him by surprise, unaware of what was going on.

he was not less skilled in the wisdom of antiquity than his revilers ; and as setting forth the uncontrollable and inexplicable sovereignty of God in the affairs of men.

Chap. xiii. Ver. 1. Lo ! mine eye hath seen all ‘ this,’  
Mine ear hath heard, and understood it.

2. What you know, I know also !  
I do not fall short of you.

He means with respect to all the traditionary knowledge of the ancients, and their ‘ wise sayings,’ which seem to have formed the learning of the times, and upon their intimate acquaintance with which, his three friends appear to value themselves so much.

Zophar, we shall remember, had said, “ Oh, that it might be that God would speak—and that he would converse with thee ! ” To this, Job replies :

3. Would that I could speak unto Shaddai,  
Ay, to argue before El, should I desire.  
4. But ye are fallacious collectors<sup>a</sup> :  
Retailers of no value are you all.

More literally, ‘ tiers together of falsehood, or ‘ unfair compilers’, ‘ sewers together,’ or ‘ patchers of no use’—referring to their manner of bringing

<sup>a</sup> טפל־שׁוּר, concinnarit mendaci,—רפס sarsit, resarsit, Mr. Good renders :

For what forgers of fallacies are ye :  
Fabricators of emptiness are ye all.

forward, and applying to his case these 'sayings of the ancients : ' not meaning to call them false and useless in themselves ; but, as quoted and applied by his unskilful friends, fallacious and nothing worth.

5. O, that you would be altogether silent !

That, indeed, would be your wisdom.

Job evidently speaks with a spirit much exasperated against his friends. Their treatment of him had not, indeed, been very lenient, nor well calculated to lead him to a proper consideration of his case ; but yet they had advanced some truths, more nearly concerning Job than he imagined ; and the heart, unhumbled before God, will never meekly receive the reproofs of men. The censure which follows is very keen and severe.

6. Hear, I pray you, my reproofs,

And attend to the contendings of my lips.

7. What for El would you speak wrongfully ?

And for him would you utter deceit ?

8. Would you accept his person ?

Or become contentious for El ?

9. Will it be pleasing, when he shall search you out,

If as one trifles<sup>b</sup> with a mortal, ye trifle with him ?

10. Severely will he reprove you,

If secretly ye accept persons.

<sup>a</sup> ' Use flattery,' or ' deal partially, out of respect to him '

<sup>b</sup> ' To illude,' or ' play upon.'

11. Should not his majesty terrify you,  
And the dread of him fall upon you ?

Job here insinuates a suspicion of hypocrisy and deceit in his reprovers ; that while they had accused him of flagrant crime, they did not really feel a certain conviction in their minds that it was so. But in vindicating the great God in his judgments upon him, according to their system ; they had acted the base part of the flatterers of the great and powerful among men, and, with the motives of designing parasites, had taken for granted, right or wrong, that the victim has merited his punishment, and with hollow and unmeaning flattery compliment, as a thing of course, the equity of the judge.

But would the great God be pleased with such defenders? no ; he would severely reprove them, for so trifling with him, or attempting to practise such delusions on him.—And surely, he insinuates, it discovers thoughts most mean and unworthy of the Divine Being.

12. Similitudes of dust are your remembered ‘ parables,’  
Constructions of mire your constructed ‘ sayings<sup>a</sup>.’

Job expresses his contempt of the manner in which his friends had attempted to overwhelm him,

<sup>a</sup> Dust are your stored up sayings,  
Your collections, collections of mire.—Mr. Good.  
Your memorandums are maxims of dust,  
Heaps of mire your heaps of remarks.—Dr. Stock.

by the authority of these 'ancient sayings' and 'parables' which they had stored up in their memories; as they applied them and put them together, they were (regarded in the light of arguments and proofs against him,) as easily dispersed as figures imprinted on the dust, or overturned as mounds constructed of mire.

13. Grant me but silence<sup>a</sup>, and I will speak,  
And let what may come upon me.

14. Whatever 'it' be, I will take up my flesh on my teeth,  
And will place my life in my hand<sup>b</sup>.

This seems to be the language of one gathering courage from despair, of a man exasperated by contradiction. Job, by the injurious inferences of his friends, is stirred up to assert more fully his innocence. To plead not guilty, before the eternal judge, he feels to be a desperate attempt;—he must fail in a contest with the Almighty, if he is determined to pronounce him guilty; yet still he will venture to defend himself, whatever be the

<sup>a</sup> Literally, 'make silence for me,' 'be silent from me,' 'not interrupting me.' The emphasis on 'I will speak,' is very strong. Mr. Good expresses by a repetition, "I will speak; I WILL."

<sup>b</sup> 'To place the life in the hand,' is a frequent phrase for "running all hazards." "Staking the life on the venture." 'To take up, or carry the flesh on the teeth,' is plainly a proverbial expression of the same, or similar amount. Mr. Good thinks it is in reference to the dog, &c. seizing upon a piece of food, which is sure to provoke the contention of all his fellows, to his great disadvantage.

issue. He is satisfied he has done nothing to call down upon him the vengeance of heaven, in so exemplary a manner, as it appeared in the eyes of his friends.

15. Behold, HE will cut me off, I can have no hope :

Notwithstanding, I will vindicate my ways before him.

16. Let my success, too, depend on this <sup>a</sup>,

That it is not a profane man <sup>b</sup> that cometh before him.

That he shall come off victorious in this unequal contest with the Almighty and Omniscient God, he cannot expect. Yet in his despair he will venture to plead not guilty. And let this, the justice of my cause, be my only dependence for safety ; for I am conscious that I shall not stand before my Judge as a wicked, profane, polluted man, as you suppose me.

17. Hear attentively my speech,

And my declaration <sup>c</sup> with your ears.

Do you, my friends, as silent spectators of my trial, attentively consider my defence and vindication of my character, and reflect, if you have not wrongly prejudged my case.

<sup>a</sup> Literally, “ and let this thing be to me for salvation, or for my coming off victorious in the contest.” “ Let the issue be joined here.”

<sup>b</sup> 𐤒𐤍𐤏. ‘Profane,’ ‘unhallowed,’ ‘irreligious,’ defiled or polluted ; the sense of hypocritical is doubtful. It is the term for a heathen in the Syriac language.

<sup>c</sup> ‘Indicatio.’ ‘Demonstratio.’ SCHULTENS. ‘Exposé.’ *Gallice*. My defence, or vindication of myself.



18. Behold, now, I have disposed my cause in order<sup>a</sup>;  
I know that I shall be justified.

19. Who is he that contendeth with me,  
For now will I be still, and not breathe<sup>b</sup>?

As though the afflicted patriarch would say, Let us imagine every thing prepared, and that I am going to stand upon my trial: I am fully persuaded that justice is on my side—I boldly challenge my accuser; I would listen to him with the most profound attention, confident that I can answer every charge.

But here, Job, recollecting, as it were, that in his case the great God himself must be the accuser; because, as is asserted, it is he who is chastising him for his offences and wickedness—it is against God afflicting him, that he must argue the question of his innocency. This Job admits, notwithstanding his own consciousness of integrity, to be a fearful task. This, however, he is aware is what he has undertaken to do; and impressed as he is with the sense of the sanctity and awful majesty of God, to whom he now turns his address, he will venture to proceed.

20. Only, do not two things unto me<sup>c</sup>,  
Then I will not hide me from thy presence.

21. Remove not<sup>d</sup> from me thy hand,  
And let not the dread of thee dismay me.

<sup>a</sup> “I am ready for my trial.”

<sup>b</sup> Mr. Good.

<sup>c</sup> ‘In my standing’ before thee.

<sup>d</sup> The Syriac has “withdraw not from over me thy spreading

Job still reminds us that, in venturing to plead his integrity before God, he does not presume to think that he should dare to stand before the splendour of the Divine Majesty, or venture to contest any point whatever against him, if his dreadful holiness and truth were displayed against him. But his supposition all along is, if it were not for the great distance between me and my Maker—if I could approach him upon equal terms, and plead my innocence, as a man might argue with a fellow-creature, then I should not doubt of being able to justify myself from the imputation of that wickedness which you have argued from the Almighty's treatment of me. If God would condescend to this, I would say to him,

22. Then demand THOU, and I will answer,  
Or I will speak, and do THOU reply to me.

As he had said before, he should delight to discourse with God, if such a thing were possible; if it were possible there could be such an abatement of his Majesty, as would permit a creature to converse with him;—if permitted to speak, he would say :

23. What are mine iniquities and my sins !  
O let me know my transgression and my sin.

Job evidently speaks as one whose “ heart con-

palm.” In the sense of Exod. xxxiii. 22. וּשְׁכַחְתִּי כְּפִי עָלֶיךָ עַד-עֶבְרִי. But perhaps it were better to translate אל not as a negative, in the 20th verse, but “ O God ;” then the removing of the hand may be understood as equivalent to the ‘ removing of the sceptre, in a former chapter.

demns him not," as to any particular sins or transgressions that can have called down the Divine anger upon him. How inexplicable, then, were God's dealings with him !

24. Why wilt thou hide thy face,  
And esteem me for thine enemy ?

Not only did the Almighty, to his apprehensions, treat him as one with whom he was displeased, but as an enemy, to crush whom he was, as it were, arming himself. But why should the great God stoop to a contest with so feeble, so resistless, so contemptible an adversary ?

25. Wouldest THOU agitate the driven leaf,  
And pursue the dry stubble ?

Job is well aware, although he maintains his own righteousness, in a subordinate sense, against the accusations of his friends ; yet that there is a sense in which, if God should be extreme to mark what is done amiss, no poor, frail mortal could abide it. His apprehensions, perhaps, tell him, that God is proceeding thus with him.

26. That thou wouldest write bitter things against me,  
And make me to possess the sins of my youth<sup>a</sup> ?

Literally, thou writest ' bitterness against me,—as a judge thou writest down my sentence, or as a sovereign decreest great bitterness as my portion,'

<sup>a</sup> Perhaps, ' of my birth,' עַד applies to all the state of childhood and boyhood, unto the years of discretion or experience.

and “makest me chargeable with” ‘makest me heir to’—the iniquities of my youth, to suffer the punishment due to them. Whatever confidence Job has in his integrity since he has walked with God, he is very far from denying the corruption of his nature, the sin of his origin, and the fruits that it produced in his very infancy, and careless days of childhood and of youth. It is very natural to suppose that, in his affliction, the recollection of former iniquities should arise very powerfully in his mind, and come across him, perhaps, as an unexpected conviction, when he was intending to plead the exemplariness of his subsequent obedience.

27. And that thou wouldest put my feet in a clog,  
 And watch all my goings,  
 And imprint thy mark on the soles of my feet<sup>b</sup>.

Literally, “hast engraven thyself.” The heavy, galling fetters with which the prisoner is loaded, and the active vigilance used in watching him, bespeaks the intention of the sovereign, and the severity of the judgment prepared for the criminal; or, perhaps, the determination of his keeper to prevent his running into any further mischief, as though he judged him no longer to be trusted to go at large.

But Job cannot think how it is that the Almighty would maintain such a contest with so poor and

<sup>a</sup> Or ‘imprint thyself,’ ‘thy meaning’ on ‘my insteps.’ Simon observes שרש-רגל, est locus inter talos et pedes. Those who understand it as given above, suppose the allusion to be to the treatment of some unruly animal, or runaway slave,

wretched an object as he was become ; who, however wicked in his eyes on account of original sin, or the corruption of nature, could be no longer dangerous.

28. And *he*<sup>a</sup>, like a thing that is rotten, must waste away,  
Like a garment, the moth-worm devour him.

And *he*, that is, himself—I, the wretched object of thy mighty enmity, decayed already by disease, and rotting to pieces like a garment that the moths have eaten through and through—I who, in my best estate, am no more than—

Chap. xiv. Ver. 1. Man, born of a woman,  
Curtailed 'in his' days, and filled with disquietude:

2. Like a flower he bloometh<sup>b</sup> and withereth,  
And fleeth as a shadow, and stayeth not.

3. What ! upon *this*<sup>c</sup> hast thou fixed thine eyes ?  
And *me* wilt thou bring into judgment with THEE ?

Job cannot reconcile it with the greatness of God, that so poor a creature as man,—man in his fallen state, as born of woman, who has so short a time to live, or the period of whose life has been already cut so much shorter than it originally was,—who is so 'full of trouble,' or so 'full of motion,' passing so quickly from one change to another, that he may be compared to a flower, that no sooner 'is come

<sup>a</sup> והוא.

<sup>b</sup> "Is wont to do so."

<sup>c</sup> אף על זה.

out than it begins to fade and to dry away,' or to a shadow of a cloud skimming along a plain, that never stands still, 'never continueth in one stay.' "And what upon *this*"—the expression used is one of the greatest emotion and astonishment—upon such as this—upon such as I am, a poor, perishing wretch, can the Almighty Jehovah look with concern, to deem me a worthy object of his avenging justice, or of his watchful enmity, that he should call me to strict account for the corruption of my nature, and for the transgressions of my former life, before I knew the restraints of his holy religion.

4. O that he were pure from sin !

—There is not one 'that is <sup>a</sup>.'

A clear confession, certainly, of the corruption of nature, and of the universal sinfulness of man. Job claims no exception from this guilt, if God is pleased, in the strictness of his justice, to enter into judgment with him: here, he admits, 'no flesh

<sup>a</sup> I believe this to be the strictest rendering of the phrase מִי יֵהֵן. Perhaps, the only rendering for which we have any authority. Possibly we may render

Who can be produced pure,—

Sinless, there is not one.

Mr. Good has: "Who can become pure?—free from pollution?—no one." But the phrase מִי יֵהֵן, in the sacred writings, is never found to signify any thing else but the earnest expression of desire, as a mere exclamation. The Alexandrian copy of the Septuagint has, "who is pure from corruption,—*ἄπο ρυπῶν*,' not one. Even if his life has been but one day upon the earth."

living would be justified in his sight.' But he cannot reconcile himself to the thought, that God would visit any man with such judgments as he had visited him with, on account of that general corruption. Especially since he has already passed his common sentence of death upon the whole race, for Adam's transgression and its fruits in our nature ; and we are all, as men, perishing in his wrath, and hastening to return to our dust, according to his fiat. To the justice of the infliction of this common sentence Job yields ; but complains of the hardship of his case, that he should be so severely handled, as if he were a sinner above all the dwellers upon earth, and earnestly entreats a little respite from these extraordinary afflictions, till he shall have paid the debt of nature.

5. But since his days are determined,  
The number of his months is with thee,  
His period thou hast fixed, which he cannot exceed.
6. Let him alone, and he will fail,  
Still will he be filling up<sup>a</sup> as a hireling his day.

The Almighty need not interpose to concern himself with such an enemy ; left to himself, he will soon reach the period of his frail existence, and will soon have spent the hours of his appointed day ; and then his career is finished for ever.

7. For there is hope of a tree,  
When it hath been cut down,

<sup>a</sup> Will ' compensate,' ' pay,' or, give satisfaction concerning, by filling up, and completing.

- That it may revive again<sup>a</sup>,  
And its suckers not fail ;
8. Though its root be grown old in the soil,  
And its trunk be dead in the dust.
9. By the inhaling<sup>b</sup> of water it may germinate,  
And form its bough like a plant<sup>c</sup>.
10. But man<sup>d</sup> dieth, and lieth prostrate<sup>e</sup> ;  
But man expireth—and where is he ?
11. The waters are gone off from the lake,  
And the stream hath dried up and wasted away<sup>f</sup> ;  
And man hath lain down, and will rise up no more :

A tree may possibly flourish again in its place, after it has been felled, or hath died down to the ground ; from what the moisture in the earth may supply it with, it may again revive and be renewed, and put forth its branches afresh like a new-planted tree.

Man also,—‘ the strong man’ dies, suffers a dissolution, and falls like a decayed tree to the ground. Man ‘ the mortal’—the child of Adam, breathes out his soul, and where is he ! He has no sucker in the soil which may not fail—The ground to which he

<sup>a</sup> Or ‘ be renewed,’ or, ‘ bud forth afresh.’

<sup>b</sup> Literally, ‘ breath, or fragrance.’ It doubtless means, the inhaling of the restorative principle of vegetable life, from the water, or moisture of the earth.

<sup>c</sup> ‘ A fresh-set plant.’

<sup>d</sup> וַיָּמָוֶה. The strong man dies, &c.

<sup>e</sup> ‘ Lies prostrate on the earth like a tree,’ or, ‘ is levelled to the ground, exhausted of all his strength.’

<sup>f</sup> Mr. Good,—

The billows pass away with the tides,  
And the flood is exhausted and dried up.



is brought down—the earth in which he is entombed, contains no revivifying principle for him, that he should germinate again through the exhaling of new life from its moisture.—No: with respect to him, the waters are gone off from the ‘reservoir,’ the ‘stream’ is dried up and wasted away—There is no supply of new life for him, that he should again spring up like a tree from its decayed stock.—The race of mortals, entombed in the earth, are not like a plantation, cut down, but supplied with water that it may spring afresh; but like one whose supply of water is withdrawn, and of whose springing up afresh no expectation can possibly be entertained. Or the allusion may be to the evaporizing of water, that disappears and is seen no more.—And therefore his argument is, if the Almighty will but leave him alone a little, he shall soon fail of himself, and so fail, that he can never more stand up again in this life, to be a trouble or offence to his Holy God.

It is very plain, however, that Job means only a restoration to this sinful life, as that which cannot be in the order of nature—for he immediately touches upon a state of existence for the departed spirit, and on the hope of a resurrection.

12. Till the heavens be dissolved they will not awake,  
Nor yet be roused from their sleep!

The allusion to death as a sleep, not as an annihilation, or extinction of being, but as a sleep from

which one may and will be awakened, is common to the sacred writers. As has been already observed, before the appearing of the Redeemer, the thoughts of the ancient believers respecting the soul, in its separate state, awaiting the resurrection, were certainly obscure : they conceived of it as a place of quiet and undisturbed repose : not admitting perhaps, they might suppose, of any enjoyment besides :—a state to be desired by the miserable, or by those who were worn out by age ; but not to be wished for by those who were enjoying the blessings of this present life. They regarded it, as we have observed, as a state of total inactivity—a dark night, interposed between the day of life, and that eternal day, which would dawn at the morning of the resurrection. But this they conceived would bring no return to the present life, or mode of existence. They looked for this event only in connexion with the dissolution of the present fabric of nature, at least with the ending of the present dispensation of providence. They expected, to use St. Peter's language, that in 'the day of the Lord' "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up." But though "the heavens, being on fire," should be "dissolved," yet, according to the promise of Elohim, they "looked for new heavens and a new earth, wherein dwelleth righteousness."

13. Oh! that thou wouldest hide me in the abode of the dead!

That thou wouldest conceal me till thy wrath be turned away.

Job, contemplating 'Hell' or 'Hades,' that is, 'the abode of departed spirits' in their separated state, as a safe retreat and resting-place, most earnestly desires to be delivered 'from the miseries of this sinful life,' that he may be concealed and hidden there. Whatever overweening conceit he had of his own comparative righteousness, he had confessed that himself and all mankind, without exception, were contaminated with sin, which deserved God's wrath and condemnation. And he is compelled to contemplate the present world, while the dying generations of men are passing away one after another, even till the heavens shall be dissolved, as 'the season of that wrath'—manifested against original sin, or the universal innate corruption of human nature. This is very like the view of the Psalmist: "He," man, "is renewed like grass. In the morning it puts forth and springeth afresh,—at even it is burnt up and withered;—For so we are consumed in thine anger, and are hastened away in thy wrath. Thou hast set our iniquities before thee,—our secret in the light of thy countenance: for all our days are passing away in thine anger. We are spending our years like a tale. The days of our years are three-score and ten, or, if there be great strength, four-score years. And toil and sorrow hasten them;

for they are soon cut off, and we are flown. Who regardeth the power of thy wrath—and thine anger, dreadful as thou art !”

The Psalmist also discovers, in the remainder of the psalm, what is the true source of comfort and happiness for the redeemed of the Lord, while passing through this sinful life; but Job, deprived at present of this consolation, can only look forward to the Redeemer's appearing in the latter day, and to ‘the restitution of all things,’ and till that time shall arrive, prays that he may find a quiet retreat in the unseen world, fully persuaded, that “being delivered from the burden of the flesh,” he shall be free from sin, and no longer an object of wrath. And with what his hope of a blessed resurrection was connected, we discover in the next line :

14. That thou wouldst appoint a fixed time, and remember me,  
 When there shall die a MAN that shall live <sup>a</sup>;  
 All the days of my appointed time will I patiently wait,  
 Till my reviving comes.
15. Thou wilt call, and I shall answer,  
 Thou wilt seek with desire the work of thine hands.

The translation here given of the former part of

<sup>a</sup> עַם, in this line, takes the same sense as in the 5th verse, ‘since,’ or ‘since indeed.’ נָבֵר may either be rendered ‘a man,’ or, a ‘mighty man;’ the prefix הֵ is very frequently used for the relative pronoun.

<sup>b</sup> הִלֵּיפְתִּי, ‘revival,’ ‘renovation.’ Good, “My budding forth afresh,” as of the tree, in the seventh verse.

the fourteenth verse is, I believe, natural and unforced; and it discovers the hope of Job in his Redeemer, and of his resurrection to eternal life through him. And the discovery is made in a connexion where we might have expected to find it. For Job, however he despairs of this life, and of every earthly blessing, never loses sight of the hope of immortality; and this hope, as we shall see more fully hereafter, was grounded upon the knowledge that his 'Redeemer liveth, and in the latter day will stand upon the earth, &c.'

In the passage before us he states this as the reason that he shall be enabled patiently to wait and expect, all the time appointed to him in the separate state of departed spirits. Because he knew, that there should one day die a MAN, who would live, or live again and be the source of renewed life to them that waited for him; and the expression here rendered 'my reviving,' or, more strictly, 'my being revived,' is remarkable for being the same which is used in the seventh verse, for the 'reviving again' of a tree, when it is cut down, 'through the inhaling of water,' when the root thereof should be decayed through age in the soil, and its trunk be dead in the dust. Though there was, therefore, no natural hope of such a revival for dying mortals, yet, through that *blessed Man* that should 'once die to sin,' and 'live' to 'die no more,' Job was still persuaded, that there would be a reviving for him into a better life.

We cannot be surprised at this hope of an ancient believer. The covenant of his Elohim, as we have seen, pledged to him eternal life; and although, if he had only seen the prophecy of Enoch, he must have known that his deliverer was "the Lord from heaven;" yet he could not but know also, from the prophecy respecting the 'woman's seed,' that his Redeemer would be a *man*. And when he saw, in the ceremonial rites of the covenant of his God, that a victim slain was a type of the propitiation, and means of purification to newness of life, it is most improbable to suppose, that an ancient believer of the patriarchal church could be destitute of all knowledge of the mystery of redemption in the death and quickening life of the Redeemer. And this, surely, Adam saw, when, immediately after the promise of her 'conquering seed,' he called his wife's name 'Eve,' because she was the mother of *all living*. In himself, all would die; but so, in the 'woman's seed,' would 'all be made alive.'

Job moreover contemplates his renewal to life through him that should 'die and yet live,' as the time when all wrath and chastisement—even all such as the natural corruption of his redeemed people might call forth in the days of their flesh, from the inspection of a Holy God—would be entirely done away: there would then be no impediment, or cause for restraining the full manifestation of the love of God towards his favoured creatures.

15. Thou wilt call, and I shall answer,  
Thou wilt seek with desire the work of thine hands.

The word, which here expresses the 'desire' of the heavenly Father, is the strongest imaginable; it means such a desire and intense longing, that, in a human subject, covers the face with paleness. Such conceptions had Job of 'the great love of God wherewith he hath loved us,' and which, when the covenant of redemption should be fully executed in the remission of our sins, and the perfecting of them that are sanctified, by the redemption of the body, would rest in delight upon the glorified objects of his mercy.

But he seems to say, such is not now the case. He was compelled to regard God, in this present life, as the severe exacter of the punishment of his sins, all the fruits of his natural corruption, setting out his iniquities before his holy eyes, his secret in the light of his countenance; therefore it is, that he wishes that the days of this miserable life were ended—for what flesh could endure such a scrutiny?

16. Now, indeed, thou wouldst number my steps,  
Art thou not watching for my sin<sup>a</sup>?  
17. Sealing up in a bundle my transgressions,  
And tying up together mine iniquities?

This clearly presents the picture of the severe

<sup>a</sup> Mr. Good would render this line, 'Thou overlookest nothing of my sins.'

and industrious adversary, scrutinizing the whole conduct of the man whom he would prosecute, narrowly observing and carefully remembering every deviation, and preserving, with great nicety and diligence, every document and evidence which may serve to convict and procure condemnation. But, if 'God will' so 'mark iniquity, who shall abide it?'—If the great God will thus 'contend,' 'the spirit' must fail before him, and the souls that he hath made.

Such seems the purport of the following lines. His friends had recommended that, if conscious of his integrity, he should appeal to the judgment of God: Job maintains his integrity as against a fellow-man; but insists that none can stand before a Holy God, to demand right of him; that our common corruption, and the fruits it is continually bearing, while we are in the flesh, is sufficient for the condemnation of every man living. And, on the whole, he contemplates human life in general, as spent and brought to an end under the manifested displeasure of God for sin; and in such a contest nothing can stand. Before the silent operation of God's displeasure, marking iniquity, though it were by little and little, yet the greatest and the most upright among men would fall at last with others into one common destruction.

18. But truly the crumbling<sup>a</sup> mountain may be dissolved,  
And the rock be wasted by time<sup>b</sup> from its place!

<sup>a</sup> So Mr. Good. It is literally 'falling,' evidently falling by



19. The waters wear away the stones,  
 The dust of the earth inundates her produce<sup>c</sup>,  
 And the hope<sup>d</sup> of mortal man thou consumest.

The meaning of these beautiful figures is plain. There are causes, which, by reason of their constant operation, however minute be the immediate effects discerned, will bring down and overwhelm the greatest and strongest bodies. Even the mountain, crumbling by little and little under the effects of the elements, will, at length, be wasted; and even the rock, by insensible degrees, may be removed by the continual corroding of time. Hard as are the stones, the never-ceasing action of water upon them reduces them; and slight as is the covering of dust that falls from time to time from the loaded atmosphere; yet, by constant accumulation, it will bury much of its produce, or of its 'projections.' So the minute inspection of Divine justice, and God's regarding of iniquity to requite it, cannot fail to exhaust, at last, every stay and support of man. And Job's view of the circumstances of human life, in its present state, is, that all are perishing sooner or later, and that the true cause is God's anger for

little and little, under the operation of a cause constantly acting, which will, in time, subdue even a mountain.

<sup>b</sup> עָתָק 'senuit consenuit vetus evasit.' SIM. LEX.

"Mouldereth." GOOD.

<sup>c</sup> See Parkhurst in סָפָה. Mr. Good renders, "as their overflowings sweep the soil from the land."

<sup>d</sup> The thread of life, as חֵקֶה means in a former passage; or, else every 'hope' to which a man can cling.

sin, from which, in his sight, no mortal is free ;  
and how must that sin accumulate if he will mark  
iniquity !

20. Thou wilt prevail against him continually, and he  
must depart,  
Again and again before him<sup>a</sup> : and thou wilt send  
him off.
21. His sons may come to honour, but he will not know it,  
And they may be reduced, but he will not discern  
them.
22. But his flesh shall be sore upon himself,  
And his soul shall mourn over himself<sup>b</sup>.

Such is mortal man upon earth ! so are all perishing under the displeasure of God for sin, for the common corruption of mankind ; the same fate awaiteth all, and must by degrees overtake them. In vain, then, would you hold out for a, comparatively speaking, good man lengthening of days and prosperity in this life ; or conclude that I am a sinner above others, because I suffer these things. No, it is not, in this present life, that the sons of Elohim expect to reap the fruits of the love and redeeming mercy of their God ; here they must perish, under the

<sup>a</sup> Literally, ' Reiterating upon his person.' "Thou wearest out his frame." **Good.** Some prefer, with our public translators, a secondary meaning of מְשַׁנֶּה, ' thou changest his countenance, and sendest him away.'

<sup>b</sup> Mr. Good renders,

' His flesh shall drop from off him,

' And his soul shall become a waste from him.'

curse of God against their sinful nature, and all its polluted fruits. 'The debt of nature must first be paid, in the infliction of temporal death, before the gift of God, which is eternal life, can be received to its full enjoyment.'

Thus Job, to avoid the conclusion that he is chastised for his offences, or for some particular defect of character, under the present dispensation of a righteous and discriminating Providence; would rather consider all the calamities of life as referrible to one source, the primeval curse of God, on account of the original sin of our nature, and its certain consequences in all mankind. Why one suffers more than another, where all in common are guilty, he would resolve into the arbitrary pleasure of God, of which no account could be given. Thus would he banish the thought of a distributive Providence in his affliction, and in the face of his chastising Parent, maintain his innocence and righteousness, as compared with other men. And it has been remarked, that the clearest acknowledgment of original sin, and of our common depravity, is sometimes found in persons very proud and vindictive of personal blame, and very hard to be convinced of particular faults and errors: too sure an indication, that the true spiritual conviction of these doctrines, which necessarily lead to meekness and humbleness of mind, is still wanting, or is as yet in a very imperfect degree.

## SECTION VII.

*The Second Address of Eliphaz.*

JOB having replied to each of his three friends in their turns, without convincing them that their grand position, backed by the ‘sayings’ and ‘maxims’ of the ancients, was wrong. They still insist upon the same point, that there is a just retribution of Providence in this present life; and, that Job, notwithstanding what he had advanced respecting the hope of the servants of Elohim in a future state, and respecting the general corruption of the human race, with regard to which all mankind may be considered as perishing under the wrath of a holy God; had by no means weakened the force of the argument, nor avoided the inference which they had drawn against him. They again maintain that these particular sufferings which he endured, were the chastisement of some particular transgressions; and, that he could not have suffered them, being innocent, or merely as being a partaker in the common corruption. They therefore begin again, in the same order, to address him.

Chap. xv. Ver. 1. Then Eliphaz the Temanite answered and said,

2. Should a wise man answer with airy knowledge,  
And fill his bosom<sup>a</sup> with an east wind<sup>b</sup>?

<sup>a</sup> See Mr. Good.

<sup>b</sup> A Levanter. IDEM,

3. Arguing with discourse which can be of no use <sup>a</sup>,  
And sayings which have nothing profitable in them ?

By 'airy knowledge'—'knowledge' or opinions of wind, Eliphaz means to designate the emptiness and inutility of Job's high speculations; and when he compares his discourse to the blowing of an 'eastern storm,' he would perhaps denote its useless and mischievous violence; vehement and boisterous, it was charged with no fruitful showers. His discourse had collected nothing, it had not 'stored up, nor produced or collected, treasures of wisdom.' His maxims and speculations about God, and respecting the universal corruption of mankind, however true, must be utterly devoid of all practical utility, when asserted for the purpose for which Job had asserted them.

4. Ay, indeed, thou wouldst annul <sup>b</sup> religion <sup>c</sup>,  
And withdraw <sup>d</sup> prayer <sup>e</sup> from the presence of El.

As though he would say, your discourse is worse than unprofitable; the tendency of your arguments is to render all religion void and of no effect; the fear, or reverence, or worship of God, upon your

<sup>a</sup> SIM. LEX. HEB.

<sup>b</sup> יפֹר 'to make null or void.' See Num. xxx. 13.

<sup>c</sup> Literally, 'fear.' The 'fear of God,' but as often used in Scripture for the reverence and religious worship of him.

<sup>d</sup> רָנַע, 'to diminish, take away, withdraw.' SIMON. 'To still, or stop.' PARKHURST. 'Suppress.' GOOD.

<sup>e</sup> שִׁחָה, 'prayer and every exercise of devotion,' 'studium pietatis.' SIMON. 'Humiliation.' GOOD.

principles, can be of no use, at least in this present life; and consequently you would discard all prayer and devotion before God, as altogether useless. Eliphaz understands Job as representing the Almighty to be inexorable in his justice, in the present dispensation of providence, and all flesh, by reason of its common sinfulness, to be inevitably blasted by his presence. He ascribes to Job the sentiments put into the mouth of the objector in Ezekiel; “If our iniquities be upon us, and we pine away in our iniquities, how then shall we yet live?” This impious conclusion, fairly drawn from the reasoning of Job, Eliphaz insists is in itself sufficient to confute him.

5. Since thy iniquity will be the guide<sup>a</sup> of thy mouth,  
And thou wilt choose the tongue of the subtle;
6. Let thy own mouth condemn thee, and not I,  
And let thine own lips testify against thee.

Eliphaz, therefore, considers it as unnecessary for him to say anything more on this subject, an indispensable consequence, drawn from his own doctrine, was a sufficient proof of its falsehood. And it must be acknowledged, however true and fundamentally important in their proper place, are the views which Job has given of the holiness of God, and of the entire sinfulness of man in his

<sup>a</sup> Or, thy mouth serves as a guide and leader to thine iniquity, or the wrongness, or unsoundness of your doctrine. Mr. Parkhurst, ‘thine iniquity guideth thy mouth.’

eyes, yet, when Job had drawn from these truths proofs to establish his argument, that there was no reward of religious fear, or punishment of wickedness, to be seen in the dispensations of Providence over man in this present life—that all here was confusion or inexorable wrath, and the confidence of a religious man was fixed alone on the hope of a better world to come—he clearly, as far as the present state of mankind is concerned, laid himself open to the impious and obnoxious inference which his friend draws from his doctrine.

Job certainly does not mean to deny the profitableness of godliness, with respect to a future state; but, in the despondency of his afflicted mind, he maintains that it has not ‘the promise of the life that now is,’ as well as ‘of that which is to come.’ Here it was where his faith failed; and here he is found exposed to the thrusts of assailants, evidently his inferiors in religious knowledge. And it may be instructive, again to remark what was the occasion of Job’s error,—his proud conceit of the eminence of his virtue as a member of the church and of society. Hence, because it had not met with a suitable reward, as he conceived, under the present dispensation of Providence, he had dared to argue that there was no discrimination of virtue and vice in the moral government of God over men in this world. We shall see hereafter the proper refutation of Job’s error in this respect, though it is an error which has perplexed many, and Job has still

much more to advance in its support ; and in all this, he speaks but the rising thoughts of a temptation which is common to mankind.

But Eliphaz, boasting that Job's arguments have carried their own refutation with them, without his assistance, proceeds to censure severely his arrogance, especially in his paying so little regard to the authority of the ancient sages, whose 'aphorisms' they had quoted to him in support of an equal Providence.

7. Prior to mankind canst thou have been born <sup>a</sup>,  
And been brought forth before the mountains ?
8. Canst thou have listened to the secret counsel of  
Eloah,  
And engrossed wisdom to thyself ?
9. What hast thou perceived that we cannot perceive ?  
Canst discern, and the same is not with us ?
10. Both the hoary head, and the long-lived <sup>a</sup> are with us,  
Than thy father more abundant in days.

The style of argument which Job had pursued, appears to Eliphaz most presumptuous ; as if he arrogated to himself a knowledge of God that was super-human : as if he had been born before the common stock of mankind, and had stood in that secret council, wherein, before the foundations of

<sup>a</sup> " In the priority of," or as more generally understood, ' the first, or beginning of man wast thou born.'

<sup>b</sup> " Literally, (ישיש) men of men, men of generations ; longævi, grandævi, of great longevity." Good.



the world were laid, the Almighty had formed his decrees of providence and grace, so that he alone was qualified to teach them to the children of men.

This arrogant pretension, however, he treats with indignity. He insists that he and his friends possessed every information that Job can possess, respecting the knowledge of God and his ways. Nay, he intimates, that they had the advantage over Job in this respect, as having had intercourse with men more aged than Job had ever known; and consequently, that the purer sources of tradition had been laid open to them. The friends all along value themselves very highly on account of their traditionary knowledge, and are very angry with Job for not bowing to its authority, and setting himself up, as we may say, for an original thinker; or as one that had of all men been alone privileged to know the mind of God.

11. What! of small account before thee, are the relittings of El?

And the utterance of tender pity, with thee <sup>a</sup>?

<sup>a</sup> See Mr. Good, תְּנַחֲמֶנּוּ, and רִבֵּר לֵאמֹר. The former from נָחַם, to draw a deep sigh as one that repents, relents, or consoles with another: the latter from זָנַח, denoting a gentle murmuring, as of the voice attesting pity and affection. See SIM. LEX. HEB. I have sometimes thought a different construction should be given to this passage—"What! small without thee are the consolations of El?" Have you engrossed all spiritual communications to yourself: "and is the word" of revelation become a gentle breathing, or "whisper to thee." But, upon the whole, I prefer the meaning given in the text.

Job had discovered an impression upon his mind respecting God, that he was inexorable in his providential dealings with men. Eliphaz asks, did he make of so small account the attribute of ‘mercy’ in God; did he think there was nothing analogous in HIM to the ‘tender feeling of pity and kindness’ which are found in man, who is made in his image?

And we shall not fail to recollect, that although we are carefully admonished in the Scriptures, that, with respect to his real designs and purposes, ‘God is not a man, that he should lie, or the son of man, that he should repent;’ that HE is not susceptible of change; yet that his creatures, in their intercourse with him in faith and prayer, as to the *manifestation* of his will, will find all those effects which flow from the affections of pity and compassion, and of that kindness which may be stirred up in the breast of man. The Scripture, therefore, does not scruple to speak of God as ‘moved with pity,’ ‘yearning with bowels of compassion,’ turning from his declared intention, at the earnest supplication of his people, ‘repenting of the evil that he said he would do, and doing it not.’ And this exhibition is made of God for the express purpose of encouraging prayer and hope amidst the afflictions and ills of life. This Job had certainly overlooked, when he set God before him only in the character of ‘holy vengeance’ to a sinful race; and, in this view of God, had indulged in some very unwarrantable expressions: as though it were beneath the greatness of God to

agitate the driven leaf, and pursue the dry stubble ! —and where, after setting forth the frailty and wretchedness of poor mortals, he had said, And what dost thou fix thine eyes upon such an one, and *me* dost thou bring into judgment with THEE ? &c.

It is to this part of his speech that Eliphaz next adverts, and, having severely censured it, makes his reply.

11. Whither would thine understanding carry thee,  
And whither would thine eyes exalt thee <sup>a</sup> ?
12. That thou shouldst vent thy breath against El,  
And utter remonstrances <sup>b</sup> from thy mouth ?

Job's speech, in the passage just referred to, was a 'remonstrance' with God, that He, so great and powerful, should enter into judgment with so weak and short-lived creature as man in his present state. This Eliphaz treats as the most arrogant pride and presumption. And he replies to the remonstrance of Job, by nearly a verbal quotation from the speech of the apparition, in the fourth chapter :—

14. "What is man that he should be cleared <sup>c</sup>,  
"Or the offspring of woman, that he should be justified ?

<sup>a</sup> Adopting with Mr. Good the conjectural emendation of Reiske, ירומק. But, perhaps, "and to what are thine eyes exalted ?"

<sup>b</sup> See Mr. Good's note, or, more simply, "and should bring forth words from thy mouth."

<sup>c</sup> זכה coram iudice obtinuit, h. e. purus apparuit vicit. Hence Syr. זכא, causâ vivit, and زكي in iv. Conj. SIM. LEX. HEB.

15. "Lo, his consecrated 'ministers' he would not confirm  
in their stations,  
"The heavens were not cleared in his sight.
16. "What then 'shall' man, detestable<sup>a</sup> and corrupt<sup>b</sup>;  
"Who drinketh iniquity like water?"

That is, why should sinful man be held guiltless, and discharged from judgment as being just, when God spared not the angels that sinned, and will not acquit the inhabitants of heaven of their guilt.—How can we suppose, then, that man should escape, so corrupt and prone to wickedness? The friends appear fully to agree with Job, as to the fact of the depravity of mankind.

But Eliphaz would impress upon Job, that in God's execution of this righteous judgment upon men, it is the strict and equal retribution of justice, which should always be remarked, visiting upon each man his own offences, and causing him to reap the fruits of his own doings, and not merely indiscriminate wrath for the common corruption. And he begs his attention to another saying or parable of the ancients, which is directly to the point.

17. I will shew thee, hearken to me;  
This also I have learned, and will tell.
18. What wise men would relate,  
And concealed not 'as coming' from their fathers;
19. To them alone the earth was given,  
And no stranger passed among them.

If I understand the meaning of these verses, it

<sup>a</sup> נִרְעָב compare 1 Chron. xxi. 6.

<sup>b</sup> אֵלֶּה, literally, 'putrid.'

claims a high antiquity indeed for the following ‘saying’ of the ancients. Eliphaz seems to say, that he had learned it from wise men, who declared it to have been current among their fathers,—at the time when they all formed one family, and that the only family upon earth; that is to say, the family of Noah and his sons, previous to the division of the earth, which happened in the days of Peleg. To this original family the whole earth was given, and they possessed it alone. Such a thing as a stranger travelling among them, had not then, nor could have, any existence. This proves, that the patriarchal tradition, from Noah’s family, to the time of Job and his friends, was unbroken and entire; and but for some ambiguity in the use of the term fathers, would prove that Eliphaz had been cotemporary with some of that generation, whose fathers had lived in the time of Peleg, and had been members of the great family of mankind before its division. It was among the members of that family, it is unquestionably asserted, that the following parable or saying was current.—And we shall see that the poetical beauties of this piece which follows, are as great as its antiquity is high.

20. “All the days of the wicked is he distressing himself<sup>a</sup>,

“And throughout his years, are they laid in ambush<sup>b</sup>  
for the oppressor.

<sup>a</sup> מַתְחַלֵּל, ‘dolere semet officiens se crucians,’ ‘identidem se torquens, indesinenter expectans.’ See in SIM. LEX. HEB.

<sup>b</sup> נִצְּפָנִי ‘absconditi sunt,’ אֶבְיָן, abscondit se ad insidiandum. SIM. LEX. HEB.

All his days the wicked man is afflicting himself with the apprehension of his deserved judgment, is “his own tormentor:” or, perhaps, is ‘travailing with besetting pangs,’ like a woman in labour; and from one end of life to the other, his guilty fears tell him some persons are lying in wait to do him mischief.

21. “A sound of alarm is in his ears,  
“In safety—‘the destroyer is coming upon him!’
22. “He believes not that he shall return out of darkness,  
“Ay, ‘they are watching!’ ‘The sword is upon me!’
23. “He rejects his food<sup>a</sup>; he notes his habitation<sup>b</sup>,  
“For ‘ready at his hand is the day of darkness!’
24. “Distress and anguish dismay him;  
“They overpower him as a king prepared for battle.”

A remarkable exhibition of the fears of a guilty conscience, which, indeed, the observations of moralists, in every age, have ascribed to the notoriously wicked; but no writer, in language so forcible, as the inspired prophet—“The wicked are like unto the troubled ocean when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” The description of the self-tormentor, in the re-

<sup>a</sup> “Nauseates his food.” This meaning is preserved in the Syriac נר, נר, נר, ‘nauseavit, repulit, abominatus, est.’ Vide Gal. iv. 14. In the Syriac Testament, and Lex. Syr. a Schaaf. and hence the Hebrew נר ‘a foul,’ or ‘unclean thing.’

<sup>b</sup> איה, see Parkhurst, and compare chap. xxii. 30.

mains of remote antiquity before us, is—The report of sudden danger is always sounding in his ears: when in perfect safety, his imagination suggests ‘the murderer to be just upon him!’—His want of confidence in the dark is pointed out; his perpetual fear of being poisoned; his careful examination of his premises, from the never-ceasing suspicion, that somebody is concealed who is ready to kill him! His own distressing thoughts, and the agony of a guilty conscience, so terrify him, that his mind is overturned before his imaginary fears, as if a real and potent adversary had actually made an attack upon him! And some or all of these symptoms of ‘self-tormenting fear’ have, in subsequent ages, very frequently been observed in the conduct and mental affections of the criminal, and have uniformly been ascribed to a just retribution of Providence.

25. “Because he hath stretched out his hand against El,  
“And to Shaddai hath he proudly opposed himself<sup>a</sup>.

26. “He ran against him with the neck,  
“With the thick bosses of his buckler!”

The connexion I believe to be,—What wonder that you see the wicked sinking beneath an invisible hand, for his career has been, in fact, a mad attempt against the power of God? in his daring

<sup>a</sup> Or ‘hath played the man,’ or ‘hero against the Almighty,’ or ‘supplier of all sufficiency.’

wickedness, it was against the Almighty himself that he ‘played the hero;’ it was against him that he so proudly, so audaciously, threw himself, with all his might, like an armed champion in the contest ! No wonder it has revolved upon himself, and that he has found it hard ‘to kick against the pricks !’

The following lines, I conceive, contain a fresh and varied picture of the retribution on the wicked man. Here, indeed, he is not ‘his own tormentor,’ but flatters himself he shall prosper with his ill-gotten wealth. But, no : his sins find him out, and his prosperity is soon overturned.

27. “ When he hath covered his face with fat ;  
     “ And made flakes upon his loins ;  
 28. “ And hath made razed towns his habitation,  
     “ Houses deserted of their inhabitants,  
     “ Which are ready to fall into ruins ;  
 29. “ He shall not flourish <sup>a</sup>, nor erect his fruit <sup>b</sup>,  
     “ Nor shall he bend to the earth his matured bounties.

<sup>a</sup> Or ‘be rich.’ But the Arabic cognate will supply another meaning, ‘imminuit,’ ‘desuper spectavit perspexitque rem.’

<sup>b</sup> הַלֵּל is used, Joel ii. 22, for ‘fruit :’ ‘the wealth,’ or ‘virtues,’ as it were, of the plant קִיס, is applied to corn forming or maturing its spikes, 2 Kings xix. 26, Isa. xxxvii. 27. ‘Maturesco.’ VULG. לֹא שָׁה לְאַרְצָא מְנַלֵּם has been differently rendered, but the only obscurity arises from the last word : מְנַלֵּם, signifies, Isa. xxxi. 1, ‘to consummate,’ ‘bring to an end.’ So the Arabic جَفَلَ or جَفَلَ, ‘consecutus,’ ‘assecutus fuit, obtinuit, reportavit boni quid ;’ also, ‘præbuit, largitus est, donavit,’ and, in vi. Conj. “acceptit ad edendum.” Hence the noun, ‘liberalitas, munificentia,’ so that מְנַלֵּם may signify ‘matured gifts or bounties,’ ‘fruit for the eater.’



30. "He shall not recede from the darkness 'of the storm,'  
 "A consuming flame shall parch his shoots,  
 "And he shall be removed by the blast of His mouth<sup>a</sup>.
31. "Let him not trust in his spreading-top<sup>b</sup>, deceived,  
 "For his shaft shall fail<sup>c</sup>.
32. "Before its season shall be the ripening<sup>d</sup>,  
 "And his branch be no longer green.
33. "He shall cast as a vine his sour grape,  
 "And shed as the olive his shining-berry<sup>e</sup>."

The prosperous sinner, who is seen as establishing himself on the ruin of others, like the vegetation restored amidst the desolated habitations of men, shall not long continue in his prosperity. He shall not long grow where you see him, like a tree laden with fruit. Some instrument of divine vengeance, like the 'black-blast of the desert,' shall soon destroy him: the shaft, broken in the storm, shall soon bring down the 'spreading amplitude' or

<sup>a</sup> The 'darkness,' and the consuming flame, and the destroying blast, make it evident, that the simoom, or hot wind of the desert, is intended in this description: "signat haud dubie flammam cœlestem vel venti urentis," ut lxx.; 'vel fulminis 'oris divini ventum.' SCHULTENS.

<sup>b</sup> Compare the Arabic سوي 'level, equal, or completely-formed top.' 'Recta stetit super trunco spira.' "Let not the mistaken man trust to his poise." BISHOP STOCK.

<sup>c</sup> 'For a nothing,' or 'a vanity, shall be his shaft.' The allusion seems to be to the palm-tree.

<sup>d</sup> Compare the use of the noun, Exod. xxii. 28, Num. xviii. 27, and Deut. xxii. 9.

<sup>e</sup> כסר, בשר 'austerus fuit.' نؤوض, 'fructus, qui maturarescans splendit,' the ripening, or blighted berry.

‘well-poised top’ of the lofty palm; or else a premature blight shall anticipate the ripening season, and strew the ground with the sour and spoiled fruit.

34. “For the abode of the wicked becometh a desolate rock,

“And fire consumeth the tents of the corrupt<sup>a</sup>.”

35. “Trouble was pregnant, and sorrow has been brought forth,

“Ay, disappointment<sup>b</sup> was formed in their womb.”

These four last lines may be considered either as the application of the ancient sage who composed the saying, or as Eliphaz’s own application. He has quoted it against Job, as a remarkable attestation of the wisdom of antiquity to the doctrine of the just retribution of Providence, in this present life, on notorious transgressors. He is of opinion that Job’s extraordinary calamities must be traced to a similar source.

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#### SECTION VIII.

##### *Job’s Reply.*

Chap. xvi. Ver. 1.—**THEN** answered Job and said :

2. I have heard many ‘sayings’ like these ;

‘Most’ irksome comforters are ye all !

<sup>a</sup> Mr. Good.

<sup>b</sup> “Subversion,” “casting down,” or “overthrow,” as of a rider thrown from his horse.

3. "Let there be an end to words of wind:"

Ah! what can embolden thee to reply?

Referring to the opening of the last speech of Eliphaz, "should a wise man answer with airy knowledge"—and 'fill his bosom with an east wind,' Job asks, what has encouraged or provoked him to make such a reply, so little deserved, as he feels confident, by what he had said.

4. I too, like you, could talk,  
If my soul were in your soul's stead.

I could join together sayings against you,  
I could shake my head at you:

5. I could urge<sup>a</sup> you with my mouth,  
And the motion of my lips could restrain.

An observation, not uncommon, that 'it is easy to talk;' and, for those that are untouched, to give advice to the afflicted; to quote against them wise adages and memorable sayings, to censure and to reprove; to bid them be strong and show more fortitude; and to check them in their expressions of grief or despair. All this is easy. But not so to bear up under misfortunes, and patiently to endure afflictions or excruciating pains. Could this be accomplished by talking, I could do that as well as you, but—

6. If I talk, my sore will not be restrained<sup>b</sup>!  
And 'if' I desist, what will it relieve me?

<sup>a</sup> Invigorate, make you or exhort you, to be strong.

<sup>b</sup> כשח, ulceration of body or mind; hence grief, agony, and affliction.

I could talk as you do, were I in your situation ; but, in my afflictive circumstances, whether I address to myself topics of admonition or comfort, or whether I desist, it matters nothing, my grief and my pain rage the same ; so different is the case of the unfeeling adviser and reprover, and that of the actual sufferer.

7. Ay, now hath HE made me to fail !

THOU hast confounded all my testimonies<sup>a</sup>.

8. That THOU shouldst cut me off<sup>b</sup>, is for a testimony ;

My failure<sup>c</sup> will stand up against me, and confront me<sup>d</sup> !

Such I believe to be the sense of these difficult lines : Job has before him the conclusion drawn by his friends respecting his guilt, from the judgments he was suffering at the hand of God : he was prepared to clear himself from their suspicions respecting his character, and to adduce the testimony of his innocency. But, suddenly adverting to the hand of God which had struck him, he complains that, by that very act, God had made his defence of himself to fail in the eyes of his friends. Every testimony he could bring was invalidated, his mind was astounded, confounded, and silenced in plead-

<sup>a</sup> " Here, indeed, he has distracted me. Thou hast struck aghast all my witnesses." Mr. Good.

<sup>b</sup> Compare chap. xxxii. 12, 16. הָיָה is—'has become.'

<sup>c</sup> כִּהְשִׁי 'my failure,' referring to the emblem of the blighted fruit in the last speech of Eliphaz. כִּהְשִׁי is applied to the failure of fruit, Hab. iii. 17.

<sup>d</sup> " Answers, or contradicts me."

ing his cause. The very fact, that God had so prematurely cut him off by his judgment, was, in the opinion of his friends, a sufficient witness against him.—My very failure, the ‘blighted’ and ‘blasted’ condition, in which I appear before them, is, in their estimation, an ocular demonstration of my guilt, and sufficient to refute all that I can plead in my behalf.—This leads him again to bewail his sad condition, and complain of the heavy hand of God upon him.

9. His anger hath plucked<sup>a</sup> and invested me,  
He hath grinded over me his teeth!  
My afflieter sharpened his eyes at me;  
They have opened wide their mouths over me.

10. They have rent to tatters my green-wood,  
And glutted themselves together upon me!

This figurative description of the ‘divine anger,’

<sup>a</sup> See Simonis, *Lex. Heb.* on שָׁרַף, *discerpsit*, &c. The word is used, Gen. viii. 11, for the plucking off of the tender shoot of the olive by the dove, “*Summus ramus olivæ carptus*,” vel potius “*carptura; tenera*,” nempe illa et “*recentior, e cacumine arboris*.” Hence, in the Syriac and Arabic, שָׁרַף denotes the leaves and tender shoots of plants first cropped by the cattle.

נָכַח whence the present נִכְחֵן means, Mr. Good observes, ‘to smite, or strike generally,’ and hence ‘to wound, pierce, cut, or rend.’ כָּרַפַּת is literally ‘to tatters;’ כָּרַף its radix, implies ‘to strip, pull off, decorticate,’ or ‘strip off the bark;’ and הִי־פָה, ‘a strip, shred, or tatter.’ לָהּ, says Parkhurst, is spoken of the ‘viridity of vegetables,’ or ‘floridity of animals,’ ‘green’ as “opposed to dry and withered,” Gen. xxx. 37. It means also a smooth table, or *plank* of wood or stone.

which Job had experienced, I am, upon the whole, led to conclude, should be referred, not to the common beast of prey, lacerating the body of an animal ; but rather to some animal—the Rhinoceros, most probably, barking and devouring a tree. The last parable, quoted by Eliphaz, had used the metaphor of the broken or blasted tree, as designating the wicked man struck by the vengeance of God: the application intended, was, such visibly was Job ; and, as he had just complained, that in defiance of all that he could say for himself, ‘his failure,’ in his friends’ view, was enough to prove the justice of their accusation against him. If so, then sure enough, the failure of the once-flourishing tree was complete ! His destruction had been like that of a tree attacked by some strong Rhinoceros, and afterwards devoured by the whole herd.

The animal is first described as cropping its tender shoots,—next investing the tree itself—then as hanging over it while he is masticating his food, discovering, by the bright glances of his eyes, his eager appetite to devour the remainder :—next, the whole herd attack with open mouth the chosen plant, and stripping up the bark, as their manner is, they rip up the tender wood itself with their sharp horn, and, dividing it into narrow slips or laths, devour the whole tree. Such, indeed, has been the fate of the once-flourishing plant in the sight of you all.

11. El hath given me up to the oppressor,  
And hath cast me into the hands of the wicked.
12. I was at ease, but he disquieted me<sup>a</sup>,  
And seized me by the neck, and dashed me to pieces<sup>b</sup>:  
He hath also set me up for his mark,
13. On every side his arrows are in me :  
He hath pierced my reins and spared not,  
He hath poured my gall upon the earth :
14. He hath wounded me with wound upon wound,  
And hath run upon me like a warrior<sup>c</sup> !

The oppressor, and wicked men, had been the instruments of Job's afflictions. But, as usual, he sees the hand of God himself stretched out against him. He proceeds to describe the suddenness of the attack, and the complete reverse which had overwhelmed him. He next describes the reiterated strokes of his affliction, as though he was fixed up as a mark to be shot at ; and, when filled with arrows and covered with wounds, violently closed upon and assaulted by the hand-weapons of the warrior.

Judgments, which he might describe in such language, had brought him into the situation in which they now beheld him.

15. Sackcloth have I sown upon my loins,  
And rolled my horn in the dust<sup>d</sup> :

<sup>a</sup> ' Hath broken me up.' GOOD. Hath thrown me into commotion, literally, hath made me to boil. ' Fæcibus turbulentis fecit me exæstquare.' SCHULTENS.

<sup>b</sup> " And crushed me."

<sup>c</sup> Or, ' strong man,' or ' champion.'

<sup>d</sup> The horn-like, or turbinated head-dress: "my turban." GOOD.

16. My face is reddened<sup>a</sup> with weeping,  
And on my eye-lids is the shadow of death !

Such afflictions had brought him on the ashes of the mourner, and had made him to debase himself to the dust, to which he was fast returning: for, on his eyes, already dim with weeping, the shade of death seemed ready to settle, and to close them for ever. To this state was he reduced by the afflicting hand of God. But still, as to his having committed any particular crimes, as his friends suspected, which rendered him deserving of such chastisement, he would plead his innocence before God.

17. On account of no violence in my hands,  
My decision<sup>b</sup> also hath been pure.

No injustice or act of violence which he had done had brought these judgments upon him, nor any unfair or iniquitous decision of his lips, when he interfered or determined in the affairs of others, or pronounced his decision as a ruler, at least as one of the elders who sat in the gate; or, according to some, “My religious worship and service” has been pure.

18. O earth, cover not the blood I ‘have shed,’  
And let there be no place ‘to conceal’ the cry ‘against’  
me<sup>c</sup> !

<sup>a</sup> Inflamed, or tarnished.

<sup>b</sup> הִשְׁתַּחֲוִיתִי, ‘verbale ejusdem notionis’ cum conjug. Hithpacl, proprie, ‘se ipsum arbitrium interposuit.’

<sup>c</sup> Such is plainly the force of the Hebrew ‘possessives’ in



He would challenge all the earth, and all its secret retreats, to reveal the innocent blood he had shed; or any outcry, or call for help, which any violence that he had committed had ever caused to be uttered.

Nay, he will be bolder still, and challenge his accuser before HIM who knoweth all things, is present everywhere, and has been an eye-witness to every the most secret transaction.

19. Moreover, lo, now in heaven my witness<sup>a</sup>,

Even an eye witness<sup>b</sup> of me on high!

20. Let my friend be my accuser<sup>c</sup>,

And let mine eye languish<sup>d</sup> towards Eloah.

He would appeal, for the attestation of his innocence, to the just Judge of all the earth, before whose eyes every secret thing was open and exposed. Let Eliphaz take upon himself the office of 'accuser,' or, as the term more correctly signifies, of the 'orator' or 'pleader,' who is to conduct the

this passage, "my blood," "my cry;" and also, in the following verse, 'my witness,' 'my eye-witness.'

<sup>a</sup> 'My appeal is to heaven.' Mr. Good.

<sup>b</sup> שרר 'testis proprie, qui præsens adfuit.'

<sup>c</sup> מלצני, Mr. Good renders 'my deriders;' Mr. Parkhurst 'my advocate, or mediator.' "Sed Schultens radici פלל coll. Arab. in genere tribuit notionem 'torquendi, in flectendi, per flexus et ambages ducendi, oratione flexa utendi,' sive 'in bonum, interpretis orit oratoris, instar,' sive 'in malum,' ut cavillator et illusor facit."

<sup>d</sup> נלך, 'to drop, or distil as tears, and to waste away.' Mr. Good seem to have expressed the exact idea in this passage by 'languish.'

prosecution against him; and let him, as a zealous advocate in his cause, '*twist*' things, and interpret and explain, and embellish and exaggerate as he pleases, his eye shall be fixed in perfect acquiescence on his Judge, and in fond and confident expectation for his decision.

21. And let him expose the man before Eloah,  
Even the Son of man, his fellow.

That is, let him accuse me as one man may and can another, since he understands his motives and passions. Let him fully make an exposure of my character before God; let him lay it open before him, by his proofs and demonstrations, and manifest it by evident or convincing reasons and arguments.

It can, however, his despairing mind suggests, avail him but little!—There can, in his case, by reason of the inveteracy of his disorder, be no hope that he shall be restored, to see that prosperity which his friends assured him was invariably the portion of the righteous.

22. Truly, the years numbered to me are come<sup>a</sup>,  
And the journey, whence I shall not return, must I go!  
23. My spirit is seized hold of<sup>b</sup>, my days are extinct,  
Mine are the sepulchres!

But, although it is useless to vindicate my innocence, as to any hope that I can cherish of seeing

<sup>a</sup> With Mr. Good, dividing the letters *אָתִי מִסְפָּרִי*.

<sup>b</sup> See Mr. Good, and compare the phrase *הִכְלִי-מִמֶּת*.

better days, who am evidently an expiring man ; yet, if you are serious in your charges against me, let us proceed to the trial.

Chap. xvii. Ver. 2. But unless there are triflers with me,  
And mine eye must rest on their provocations.

Unless my friends are trifling with me, and making me an object of their derision, and I must be content to bear their insults and unsupported criminations, accept my challenge : I pledge myself, as on a solemn trial, to answer all your charges, and prove my innocency.

3. Place now my pledge with thee ;  
Who is he that will strike hands <sup>a</sup> ?

Place, or appoint, my pledge with thee ; referring, no doubt, to the practices of the times, something similar to which we find in many ancient authors. They were to bind themselves, under pain of forfeiture of the stipulated pledge, each to prove the truth of his assertion : Job of his innocency, or either of the friends, of the guilt with which they had charged him.

This challenge, it appears, is not received. The friends are afterwards blamed, because, though they found nothing to answer Job, yet they condemned him.

The following verses are an apostrophe to God, containing a severe reflection on his friends, and on the falsehood of human friendship in general.

<sup>a</sup> Commentators compare *Iliad*, B. 341, and *Virg. Æn.* iv. 597.

4. "Because thou hast shut up their heart from knowledge,  
 "Therefore thou wilt not exalt them."

This, perhaps, as well as the next verse, contains a received adage of antiquity. It is by the illuminating the mind with true knowledge, that God begins to manifest his favour to those whom he hath chosen for the heavenly inheritance: where there is not this gift of understanding, it may be concluded God will not exalt them with salvation.

5. "He may announce friends as a portion,  
 "But the eyes of his children shall fail."

Quoted, I think, as a 'saying'—implying, It will too often happen that he who 'declares,' boasts, or points out to his children his friends, as their only or best portion that he can leave them, will only feed them with vain expectations. Their eyes may be consumed and wear out in looking for their assistance. He means to express a strong sense of the disappointment himself had felt, by the failure of his friends in the hour of his distress; when, instead of comforting and assisting him, they had become, as he thought, his most virulent accusers. And he proceeds to note some of their ungenerous and uncharitable conclusions against his character.

6. "He hath set me, 'forsooth,' as a proverb for the nations,  
 "And I am to be an execration among them!"

<sup>a</sup> תַּפְתָּ "potius a rad. Chald. תָּתַק, vel Æthiop. ስፍሐ sput re-

HE, God, hath appointed me to be an example to all men.—Thus my cruel friends have adjudged my case—of the just retribution of Providence upon the wicked ; so that my name and story shall become a by-word and proverbial example. The ‘ execrated Job’ shall be mentioned in the enforcing of the principles of morality, to deter, by his example, from sin. Thus my friends have concluded, merely from the spectacle of misery they see before them. Thus shall I be remembered, when I am gone !

7. When my eye shall have shrunk through grief,  
And my members shall be all as a shadow <sup>a</sup>.

From this, my afflictive state, you argue me to have been a notorious criminal, and to be now made an example of ; so that, in the sight of posterity, I shall be a remarkable instance of the interposition of an avenging Providence, for the encouraging of the good, and the deterring of the evil, that ‘ all men may perceive that there is a God that judgeth the earth.’

8. “ The upright shall state concerning this,  
“ And the innocent shall encourage himself against the profane.
9. “ And the righteous man shall hold on his way,  
“ And he that hath clean hands shall increase in strength.”

They ‘ shall state,’ or ‘ place before the eyes of

puit, quocum convenit, Arab. תפף, detestatus est, unde, תפה, detestatio, execratio. SIM. LEX. HEB.

<sup>a</sup> When my eye shall be shrunk, or restrained from seeing ; when I am dead.

others,' this visible interposition to punish the guilty, or they shall fix their attention upon it, and it shall encourage the good, and increase their confidence of a special Providence over the affairs of men. Such, Job perceives, is the estimation of his friends respecting the wise purpose of the Almighty, in causing him to be overtaken in these extraordinary calamities. But he denies their conclusion; none of them had been wise enough to point out the purpose of God in his affliction.

10. But return, and come, I pray;

For I cannot find a wise man among you.

'Let us return to reconsider the case,' or 'reverse your sentence;' for I cannot find that any one of you has skilfully treated this subject. And he seems to say, your folly is manifest in this; that you propose to an evidently dying man the prospect of the happy extension of his days upon earth, which to me is impossible. Or perhaps we may consider him, in the following lines, as simply giving way to despair of life.

11. With my days my projects are wasted away,

The wishes<sup>a</sup> of my heart are withdrawn.

In vain you place before me the prospect of earthly prosperity, as the reward of righteousness; my time is so nearly expired, that all such thoughts

"Possessiones cordis" res "quibus cor occupatur, vel quas cor jam possidere sibi imaginatur." SIM. LEX.

Tenants of my heart. BISHOP STOCK.

and schemes are gone past ; the wishes and expectations which once occupied my mind, and ‘ rose in succession’ there, are all ‘ drawn off,’ or ‘ plucked up by the roots.’ I no longer desire to live ; nor can I now lay plans in my imagination for future enjoyments.

12. The night have they put in the place of the day ;  
The light is called in<sup>a</sup> from the presence of the darkness.

That is, in the place of what usually occupies the mind of man—the day of life and its various enjoyments, my imaginations,—“ the wishes of my heart,”—have already placed before me the night of death ; and, so far from wishing to retard its progress, my mind, in its anticipations, is employed, as it were, in removing all obstacles to its approach.

13. When I would hope, the abode of the dead ‘ is’ my home ;  
In darkness I spread my bed.

The hope which I am wont to indulge, is the approach of death ; my imagination and my wishes make the place of departed spirits my home, there my thoughts would lodge me when I lie down.

14. I say to corruption, “ Thou art my father !”  
“ My mother !” and “ My sister !” to the worm.

With regard to the sad receptacle of my decaying body, my imagination fondly familiarizes itself

<sup>a</sup> In the sense of the Hithpael, ‘ accedere jussit.’

with the scene, and seems to claim kindred with the inhabitants there.

15. Ah ! where is that which I long for ?

Ay, that which I long for—who can see it ?

Expressing his earnest desire to die, and to arrive at the object of his hope ; this was what he was waiting for, and with out-stretched neck, as it were, was trying to catch the first glimpse of it. Oh, who could see and point it out to his view ! Or, as we should remember, that which is longed for, is not death for his own sake, but death as a safe retreat, where he may wait the summons to a blessed resurrection. This, therefore, I rather understand as the thing longed for, and accordingly render the following lines,

16. Into the depth<sup>a</sup> of Hades will it descend,

When we are together below in the dust.

Very similar has several times been the afflicted patriarch's expression of his grand and only hope—“ Oh, that thou wouldst hide me in the abode of the dead—That thou wouldst conceal me till thy wrath be turned away—That thou wouldst appoint a fixed time, and remember me—When there shall die a MAN that shall live—All the days of my appointed time would I patiently wait—Till my *reviving* should come,” &c.

<sup>a</sup> “ Profundissimum infernum.” Perhaps, ‘ to the separated branches, or apartments, shall it descend.’



## SECTION IX.

*Bildad's Second Address.*

Chap. xviii. Ver. 1. Then answered Bildad the Shuite,  
and said,

2. How long, O sages <sup>a</sup>, must ye compose parables <sup>b</sup>,  
—Must ye give instructions, and we afterwards talk ?

Bildad, with this expression, as addressed to ancient sages, expresses at once his high estimation of the authority of those sayings which they had bequeathed to posterity, and his great indignation at the presumption of Job, in not implicitly receiving their instructions.

3. Why should we be esteemed as beasts ?  
Be reputed vile in your sight ?

But, in fact, Job's contemptuous anger could only injure himself.

4. He preyeth upon himself in his anger.

For Job to oppose such well and universally-established authorities as they had quoted, he might as well think of expelling mankind from the earth, and moving the rocks from their places.

5. What, for thee shall the earth be deserted ?  
And the rock be removed from its place ?

<sup>a</sup> The difficulty of this introduction of Bildad's speech is proclaimed by the great diversity of translations. I look for the meaning of קנצו, not to קצצ, but to קצי, 'secuit,' 'decidit,' 'decrevit.' Whence the Hebrew קצין, 'a leader,' 'a prince,' and the Arab كاضي, a decider, or judge, the Cadi.

<sup>b</sup> Or, 'set in order words, or sayings.'

But hear again another of these ancient parables, to the very same effect.

6. Again: "The light of the wicked shall be put out,  
" And the flame of his fire shall blaze no more.  
" Light is become darkness in his tent <sup>a</sup>,  
" And his lamp over him is put out.

That is, the lamp wont to be suspended over his head while he feasted; or, perhaps, we may render "his lamp which was for him"—hung out for him, to guide him in the direction of his home at night; in which case there is a connexion between these lines and the following:

7. "His strong steps shall set him fast <sup>b</sup>,  
" And his counsel shall throw him down.

As a general observation, the strength which marks the progress of the wicked, and all his wisdom, shall but the sooner plunge him into ruin. Supposing a connexion, the wicked man, in the day of his appointed vengeance, is compared to the home-bound traveller, for whom his enemies are laying in wait. They have extinguished the lamp that should guide him to his tent; they have prepared a snare for him while he walks in darkness: the more sturdy be his advance, the sooner is he taken; the more, availing himself of his local knowledge, he consults respecting the right path to be taken, the surer his fall.

8. "For he plungeth into the net for his feet <sup>c</sup>,  
" And directeth his steps <sup>d</sup> upon a snare:

<sup>a</sup> Or, "light is withdrawn from his tent."

<sup>b</sup> "The steps of his strength."

<sup>c</sup> "Darteth, or plungeth by his feet into a pit-fall." Good.

<sup>d</sup> Literally, "walketh himself."

9. "The wire<sup>a</sup> will catch him by the heel,  
 "And the loop<sup>b</sup> will hold him fast.
10. "Concealed in the earth was its cord,  
 "And its catch upon the path-way.
11. "Alarms on every side affright him<sup>c</sup>,  
 "And burst forth at his feet<sup>d</sup>.

The comparison is to a wild beast taken in the field; no sooner is he secured, than the shouts of men and dogs, who are laying in wait, are raised on a sudden, and they burst forth upon him.

12. "The hungry 'hound' molests him<sup>e</sup>,  
 "And destruction<sup>f</sup> is arranged at his side.
13. "He devoureth the limbs of his body<sup>g</sup>,  
 "The first-born of death devoureth his body.

The crowd of dogs and hunters, enclosing and hemming in their prey, press him on all sides; the dogs devour him. The 'first-born of death,' I should conceive, in this connexion, must signify, some voracious species of dog, leopard, or other animal used in hunting; the blood-hound, among us, might well deserve the epithet.

<sup>a</sup> פה, 'laqueus, lamina, metallum deductum, expansum et attenuatum.' "Springe." Good.

<sup>b</sup> עמים, tendicula a constringendo consensit. J. D. Michaelis.

<sup>c</sup> בלחת, 'consternatio, terror: quæ res stuporem facit, phantasma.'

<sup>d</sup> For הפצחו, see פצה, and compare פצה.

<sup>e</sup> Literally, is his molestation, און, 'dolor, luctus, molestia.' SIM. LEX.

<sup>f</sup> "Exitium grave." SCHULTENS.

<sup>g</sup> More correctly, perhaps, the veins and tendons of his skin or flesh. See Simon in בר.

As this relates to the judgment that overtakes the wicked man himself, what follows seems to relate to his family and his dwelling, which had formed his 'confidence.'

14. " His confidence shall be rooted out from his tent,  
" Desolation, like a king<sup>a</sup>, shall march against it :
15. " It shall dwell in his tent, which is no longer his ;  
" Brimstone shall be scattered over his habitation.
16. " Beneath, his root shall be burned up ;  
" Above, his bough shall wither.
17. " His memory shall perish from the earth,  
" And he shall have no name on its surface<sup>b</sup>.
18. " He shall be driven from light into darkness,  
" And chased out of the world<sup>c</sup>.
19. " He shall have neither son nor kinsman among his  
people,  
" Nor any remnant in the places of his sojourning.
20. " At his day shall those that follow him be asto-  
nished,  
" And those that precede him shall be seized with  
horror.
21. " ' Ay, these are the dwellings of the wicked,  
" And this the place of him that knew not El! ' "

At his judgment, all that knew him, his juniors and seniors, his inferiors and superiors, all who followed him, and all who preceded him in the paths of life, shall be struck with amazement and

<sup>a</sup> לַמֶּלֶךְ " venustissime, pro ad instar regis."

<sup>b</sup> Or, " from the land."

<sup>c</sup> " On the face of the street."

horror, on beholding the ruins of his desolated habitation: they shall point it out as having belonged to one who fell a remarkable instance of the retributive justice of Providence. Bildad certainly means to insinuate, that the case of Job, with respect to his sudden and overwhelming calamities, being so similar to that portrayed in the parable, he doubts not that they have fallen on a similar object of the just vengeance of the Almighty.

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## SECTION X.

### *Job's Reply.*

Chap. xix. Ver. 1. THEN answered Job, and said :

2. How long will you grieve my soul,  
And crush me to pieces with parables ?
3. These ten times should you revile me,  
You would not confound me, you would confirm me.

It is unkind, and to no purpose, thus to humble and depress me ; you do not, by all your ‘ sayings’ of the ancients, make me to mistrust myself in my judgment of the integrity of my character. You make me feel, on the contrary, more firm and strenuous in my defence. It was, indeed, this effect, produced on the mind of Job by the indiscriminating imputations of his friends, which, by a too natural consequence, led him to that bold justification

of himself, which manifested the pride of his heart, for which he is judged. His friends' treatment of him was, indeed, little calculated to convince him where he is wrong:

4. Be it, indeed, that I have been in error,  
With me my error will remain.

If he had been in an error, he was in an error still: they had produced nothing to induce him to alter his opinion. From what follows, Job seems to mean, particularly his doctrine concerning Providence, that the retribution of virtue, and the punishment of vice, is not to be seen in this world; but that all the hopes of the righteous must be fixed on a world to come—here, without regard to his character, he may be a miserable sufferer.

5. If, indeed, you will glory over me,  
And urge against my reverses <sup>a</sup>;

That is, if you are determined to triumph in my defeat, and persist in the argument, that my reverses,—literally, 'my stripping,' as a blasted tree, of its leaves and fruit—are alone an incontrovertible and sufficient evidence of my guilt; then, indeed, my guilt is evident, and must be great; and you have only to look upon me, for it is in a manner most exemplary that God has afflicted me!

<sup>a</sup> חרף, to strip off, as leaves and fruit from the trees; hence it is a term for winter, the stripping season. In Arabic, 'carpsit, mutarit, invertitque rem.'

6. Note here, how Eloah hath overturned me <sup>a</sup>,  
And his toils have compassed me about.

‘Note then,’ or ‘see here,’ you may easily ascertain the fact, that God has brought me down, perverted my path, or caught me in his net; you may see me struggling in vain in the hunter’s toils. I am, visibly, that poor, snared prey that your last parable portrays.

7. Behold, I complain of wrong, but am not heard;  
I cry aloud, and no redress <sup>b</sup>.

You have laid it down as a maxim: ‘if a good man call upon God in his trouble, he will hear him, and restore him to prosperity.’ You may see, then, in my situation, proof enough against me—as the sages describe the fate of the wicked man, so has it happened to me.

8. He hath enclosed my way, that I cannot pass,  
And hath made darkness to settle on my path.
9. He hath stript me of my honour,  
And removed the crown from my head.
10. He hath broken me to pieces on every side, and I  
perish <sup>c</sup>;  
And he hath torn up, as a tree, my hope.
11. He hath kindled his wrath against me,  
And hath accounted me as his enemy.
12. His troops have assembled together,  
And have thrown up their lines against me,  
And have encamped around my tent.

<sup>a</sup> נָפַץ, “incurvavit, illaqueavit, invertit, pervertit.” SIM. LEX.

<sup>b</sup> No interference, no judgment, “no answer.” GOOD.

<sup>c</sup> Pereo. SCHULTENS.

He acknowledges himself to be in the exact situation described in the parable: 'destruction, like a king, has marched against him, &c.' And, as it is said of the wicked tyrant, he shall have neither son nor kinsman among his people, &c. ; so has it been with me, while I yet survive to see it with my eyes :

13. He hath removed my brethren far from me,  
And my familiars even are become strangers to me :
14. My kinsfolk and my friends have deserted me;  
The guests at my house have forgotten me !
15. Ay, my handmaids have regarded me as a stranger,  
An alien have I become in their eyes.
16. I have called to my servant, and he would not  
answer,  
With my own lips have I made entreaties to him.
17. My breath has become strange to my wife ;  
When I implore ' her ' by the children of my body !
18. The little children, also, have despised me,  
When I arose, they would talk with me <sup>a</sup>.
19. All my confidants have abhorred me ;  
And they whom I loved have turned against me.

It should seem, from this, that Job's distress had been now of some continuance, sufficiently long, at least, to try the constancy of his relatives and friends, and all had deserted him in the time of need ; even those, who had formerly partaken of his hospitality remembered him no more ! His ser-

<sup>a</sup> רַב־רֵב, ' to talk with,' Numb. xii. 8. Zach. i. 9 ; ' to talk about,' Deut. vi. 9.



vants no longer respected their master, and even his wife had treated him with neglect and cruelty. Even the little children had caught the infection of their example, and, accustomed to see him treated by everybody with neglect and contempt, had grown rudely familiar with him. A finished picture of contempt : especially when we consider the very great respect wont to be paid by the young to the aged in ancient times ! It might well be so, the confidant of his most secret thoughts,—“ the friend, that was unto him as his own soul,” had taken part against him ;” judging him, as Eliphaz, Bildad, and Zophar had done, to have fallen a victim of divine justice for some enormous sins. And, besides all this, that his calamity might be complete, he was suffering in the extremes of a painful and loathsome disease, which required more than ever the soothing attendance of those who had now deserted him in his distress.

20. My bones stick out through my skin and my flesh,  
And I myself eject ‘ what was’ consumed ‘ by’ my  
teeth<sup>a</sup>.

To such a state, as they beheld, was he reduced, —should they not treat him with compassion, instead of turning against him ?

In the first of these lines I follow Mr. Good. He translates the second, “ and in the skin of my teeth am I dissolved.” The translation here given, supposes כ in כעור to be radical. The signification of the line is, however, very uncertain ; only this is clear, he means to describe the most extreme and distressing symptoms of his disorder.

21. Pity me, pity me ! ye that are my friends,  
For the hand of Eloah hath smitten me !
22. Why would ye persecute me, like El,  
And not (as he) be satisfied with my flesh ?

The meaning of these two last lines is somewhat obscure ; but I believe the sentiment expressed to be this : It is evident, that I am a victim stricken by the hand of God, and you would do as God is doing, convinced that God is right in his judgment : you would set yourselves on his side against me, and, as it were, run me down.—But why, if you do so, why are you not, like God, satisfied with ‘ the destruction of my flesh,’ which you see is fast being accomplished ? the chastisements of Eloah, my covenant God, the Author of eternal life to me, can go no further, in virtue of his engagements. Where, therefore, you see God himself finishing his infliction, why would you go further, and indulge your own maliciousness ; and, when I should be the object of your pity, still keep pursuing me with invectives, and grieving my soul with the most cruel accusations ?

Job despairs of this present life, and has gloomy and erroneous thoughts respecting the dispensation of Providence over its affairs ; but he never doubts respecting the promise of eternal life, through the covenant of his Elohim. No : if he can once escape from the present scene of confusion and of Divine anger, “ where all things happen alike to all,” the abode of the dead will be a safe retreat for him, till

the 'indignation' and 'reign of evil' be overpast. There God 'would set him a fixed time, and would remember him.' Then 'should he call, and he would answer him,' and come forth to a blessed resurrection. This, the covenant, which God had established with the believing patriarchs, ascertained; and they knew that it was to be accomplished through 'the woman's seed:' when "a MAN should die that shall live," and 'the Lord from heaven should come with the ten thousands of his saints to execute judgment upon all, &c.'

It is on the occasion before us, that the afflicted Job is illuminated with 'the spirit of revelation, and enabled to state, with particular clearness, the hope he cherished in his future Redeemer. The manner in which he introduces the statement of the truth with which his mind labours, fully discovers the strength of his conviction concerning it, and his sense of its' importance.

23. Oh, that my words might now be written down!

Oh, that they might be engraved on a tablet!

24. With a pen of iron and with lead,

That they might be carved for ever on a rock<sup>a</sup>!

<sup>a</sup> Or, "for a testimony," as לָעֵד evidently means in the almost similar passage, Isa. xxx. 8, 9. Mr. Good observes in his notes, we have here pointed out the three different modes of writing in very ancient times, which he illustrates from Pliny xiii. 11. "At first men wrote on the leaves of the palm and the bark of certain other trees; but afterwards, public documents were preserved on *leaden plates or sheets*, and those of a private nature on  *wax and linen*. The still more durable mode of *sculpture on the rock*, would doubtless soon enter into the imaginations of men."

His earnest wish is expressed, in the original, with great emphasis—he wishes it not merely to be written down on a common tablet, but with an iron style on a sheet of lead, ay, sculptured on a rock, for a perpetual testimony to all succeeding generations.

25. “That I do know<sup>a</sup> my Living Redeemer<sup>b</sup>;

“That at the end<sup>c</sup>, he shall stand upon earth<sup>d</sup>;

26. “And after I awake<sup>e</sup>, shall this be brought to pass<sup>f</sup>,

“That I shall see Eloah of my flesh<sup>g</sup>.”

<sup>a</sup> Or more strongly, ‘that I, I do know,’ or, ‘have got a knowledge of.’

<sup>b</sup> Or, as some would render, “ever living.”

<sup>c</sup> ‘In the latter days,’ “At last.” Good. “At the last day.” Dr. Hales.

<sup>d</sup> קום-על will admit of several renderings. Mr. Good says, “will ascend his tribunal as a judge.” But rather, ‘will stand up’ as a redeemer, as my deliverer and avenger at the hand of death, who is now seizing upon me. We frequently find קום-על, expressing the action of an adversary or avenger ‘standing up against another;’ as Amos vii. 9; Isa. xxxi. 2, עפר may mean, in the passage before us, not the earth upon which the Redeemer rises up, but “dust,” put figuratively for the state of the dead, i.e. death, the adversary, against whom the Redeemer stands up—we might then render, “he shall stand up against death.” Compare Isa. xxvi. 19. Dan. xii. 2. Job vii. 21. Hosea xiii. 14, and Rev. xx. 14.

Schultens translates, “Hanc meam carnem inde vindicaturus, carcere mortis spoliato.”

<sup>e</sup> I take עורי for the infinitive with its suffix, “*to excitari meum*,” a construction common in the Hebrew language.

<sup>f</sup> Either dividing the letters thus בקר ואת, or according to the received division, considering נקפו as used impersonally, “when I arise” from the sleep of death, “shall this” great event “be brought to pass,” or “shall come,” or “be brought round.” Thus הקיפו is applied, chap. i. 5. We also find תקופת used for a revolution of time, as Exod. xxxiv. 22. 1 Sam. i. 20. Compare

This, 'the hope of his calling,' is what Job would have to be committed to writing, so as never to be obliterated. This was the hope that cheered his mind in the prospect of death, when this world could present none. When once he should be released from his suffering body, all would be well.

I—he says with emphasis—I do know, or 'have acquired the knowledge'—and we are to take the term, in its full and proper sense, as expressing a real acquaintance with the person known, and that he was ascertained to be to him, indeed, what he calls him. This sense of 'knowing' is so frequent, both in the language of the Old and New Testaments, that particular instances need not be adduced. Only compare one declaration of our Lord himself, "Thou hast given him power over all flesh, that he may give eternal life to as many as thou hast given him; and this is life eternal, *to know* Thee, the only true God, and Jesus Christ, whom thou hast sent." Our Liturgy uses the term in the same full,—perhaps, we may say, true philosophical sense,—for, to know of good, and not to appre-

the Syriac נִקָּה, נִקָּה. Parkhurst renders the line, "and hereafter my skin shall compass this body." "And I shall be encompassed with my skin." Mr. Good observes: "most versions regard נִקָּה as an Arabic term;" "וָאֵת is an Arabic term, too, signifying 'disease.'" "And after the disease has destroyed my skin."

ז מִבְּשָׁרִי, "ex carne meâ," "of my flesh;" i. e. "of my nature and kindred." See Gen. ii. 23. "Flesh of my flesh, (מִבְּשָׁרִי) is this."

ciate, to acknowledge, and esteem it as such, is not to know it—"In knowledge of whom standeth our eternal life."

"I know 'that' my Redeemer liveth"—or, more literally, I know my 'living Redeemer'—or, 'my Redeemer 'who is' life,—or, who is 'the living one,'—and living in an eminent sense, 'always living.' The translators of the Septuagint version understood the term here, 'the everlasting,' *Αετνας*: as Job had before expressed himself, "when he shall die that shall live."

This knowledge, therefore, was the early dawn of that revelation, which manifested 'the second Adam' as a 'quickening spirit,'—revealed HIM, to whom 'the Father had given to have life in himself'—'to raise the dead,' and to quicken whom he will.' 'In him,' says St. John, speaking of the Divine Word as being in the beginning 'with God,' and creating all things—"In him was life; and the life was the light of men." As he calls him in his epistle, "the word of life"—"that eternal life which was with the Father, and was manifested unto us." He speaks of the very person of the incarnate God—"whom we have looked upon, and our hands have handled." So, out of many other scriptures—what St. Paul saith, "For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory." But compare especially what the glorified Redeemer himself says, in the

vision of the Revelation, where we have a full prophetic manifestation of all that Job expected in the person of his LIVING REDEEMER:’ “ Fear not ; I am the first and the last : I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen ; and have the keys of Hell and of Death <sup>a</sup>. ”

The term Redeemer, too, is carefully to be noticed. ‘ The Redeemer ’—or, ‘ avenger of blood,’—was an important character among mankind in these early ages. It was a title given to that kinsman who, in right of blood, stood up as the representative of his reduced, his captured, or his murdered relative: in this character, he might reclaim his alienated property ; or might deliver or ransom him from the hand of his captors ; and was especially called upon, by the primeval laws of society, to avenge his blood upon his murderers. Hence, in the character of a redeemer, is included—but always in connexion with the idea of a representative relation by blood—that of a repurchaser, or ransomer ; of the rescuer, or deliverer, by force of arms ; and of the avenger of blood, to prosecute the murderer. And fortunate was he, in those days, “ whose redeemer was mighty,” and was known to be ready to afford him protection, or avenge his wrongs.

Under such a character, therefore, was the future Saviour represented to the believers of the patriarchal church ; and if he answered truly to this type, he must necessarily be one born in the same

<sup>a</sup> Rev. i. 17, &c.

family, 'a *relation by blood*'—'as children' of the same family 'are partakers' of the same 'flesh and blood,' he must take part of the same, or he could not, strictly speaking, be their redeemer. But the first promise to mankind, respecting the 'woman's' seed, that should bruise the serpent's head, showed this mystery. Though 'the Lord from heaven,' as has been before remarked, was expected as the great deliverer; yet he was also to be "the seed" of "Eve," '*the mother of all living.*' There seems not the least reason to suppose, that these very ancient believers in Elohim were ignorant of the twofold nature of the person of our Lord. They knew nothing, of course, respecting Abraham, or David, or Bethlehem; but they knew that the 'Lord from heaven,' whom they expected at the resurrection of the dead, was 'to be made of a woman,' and was to come into the flesh.'

The expectation of Job, respecting the Redeemer, was grounded, no doubt, upon the revelations which had already been made to the church:—That at some subsequent period—or, "in the last days," at the close of the present dispensation of providence, when, according to the frequent phraseology of the sacred writers, "this world" should be giving place to 'the world to come,' his 'Living Redeemer' would 'stand upon the earth'—or, perhaps, 'stand or rise up against death.'

The events of both advents of our blessed Lord must be supposed to have been in view of the reve-



lation which had excited the hope of Job and of the patriarchal believers ; but the grand final issue of these events, the triumphs of the victorious Redeemer over sin and death, in the deliverance of his people, would chiefly engage their expectations. Perhaps it was not given them distinctly to see the difference between the two advents of Christ : that, “ in the end of the world, he should appear once to put away sin by the sacrifice of himself ;” and, having by his ownself purged our sins, should sit down at the right hand of the Majesty on high, till the restitution of all things ; and then finally “ appear the second time without sin unto salvation.”—Perhaps they saw not clearly the distinct arrangement and seasons of the events ; even the views of the subsequent Jewish church were involved in much obscurity respecting them. The whole era, indeed, from the incarnation,—or from the resurrection to the final triumph and bruising of the serpent’s head, may well be included in the rising or standing up of the Redeemer upon the ‘ earth’—or against the reign of ‘ death’ to overthrow it. And it is not too much to argue from analogy, that even the members of the patriarchal church could see, in the appointed sacrifices of their covenant, the type of him, ‘ who by his death should destroy death, and by his rising again should restore them to everlasting life.’

The resurrection from the dead thus brought about, ‘ when A MAN should die that should live,’

and whose call he should wait as a separate spirit in the mansions of the dead, was evidently what Job is now looking forward to; when the victorious Redeemer should stand up, and Job 'should stand in his lot at the last day.'—"And after I awake shall this be brought to pass, that I shall see Eloah of my flesh," that is, (as I have no doubt is the meaning of the original,) Eloah, who has taken man's nature upon him,—‘the incarnate God’—I shall see him, who is ‘the woman’s seed,’ and at the same time, ‘the Lord from heaven.’ I shall see this ‘wonderful kinsman,’ my ‘Ever-living Redeemer,’ who must be both God and man; the Everlasting-Self-existing, born into his own creation, Jehovah.

Job continues, and we may, perhaps, consider it as part of that which he would have, carved on a rock for ever :

27. Inasmuch<sup>a</sup> as I myself shall behold him mine<sup>b</sup>,  
And mine eyes shall see him, and not ‘as’ a stranger<sup>c</sup>;  
The desires<sup>d</sup> of my breast<sup>e</sup> will be fulfilled.

<sup>a</sup> אשר may be rendered, ‘since,’ ‘when,’ ‘because.’ But I question whether the construction of this sentence will admit of its being translated ‘whom,’ as the connected clause כלו בליית is without the conjunction.

<sup>b</sup> לי, ‘mihi,’ “quem ego videbo meum.” SCHULTENS. לי often signifies ‘possession;’ and it is used in Gen. xlviii. 5. in the peculiar sense required in the present interpretation, ‘for possession in the relation of nearest kindred;’ “and now thy two sons, Ephraim and Manasseh,”—“are mine, לי הם,—as Reuben and Simeon, they shall be mine, לי, and thine issue, which thou begetteth after them, shall be thine, לך.”

<sup>c</sup> זר, ‘a foreigner,’ ‘stranger,’ ‘visiter,’ is frequently used respecting him who is a stranger in regard of blood or kindred; as Deut. xxv. 5.

This was 'all his hope and all his desire,' and that which would be fulfilled at the appointed time, he should himself see, with his own eyes: his 'LIVING REDEEMER,' 'Eloah of his flesh,' he should see him, not merely as 'every eye shall see him,' he shall see him 'as his own;—not as a stranger,' but as his kinsman, coming, in right of blood, to *redeem* him from the hand of death. Thus could he anticipate the triumphant boast of the apostle, "O death, where is thy sting? O Hades, where is thy victory?"

Emboldened by this persuasion of his relationship to the 'LIVING REDEEMER,' the afflicted sufferer, feeling himself injured and insulted by his friends, reminds them, that he has a powerful protector, who is no unconcerned spectator, and may be the avenger of his wrongs.

28. When ye would say, "How shall we persecute him?"

And a ground of accusation<sup>a</sup> is invented against me.

29. Fear for yourselves the approach of the sword;  
For animosity<sup>b</sup> is an iniquity 'punished by' the sword,  
So that ye shall discover that there is a judgment<sup>c</sup>.

<sup>a</sup> בליט literally the reins, but figuratively the secret and fervent desires of the mind.

<sup>c</sup> Or, בהקי may be translated, 'at my appointed time,' 'in the decree concerning me,'

"Reposita est hæc spes in sinu meo." Vulgate.

<sup>a</sup> שרש רבר, "root of a word or discourse." "Radix causæ, promateriâ litis—criminationis—condemnationis; nempe omne illud, unde amici hactenus Jobum improbum esse, aut hypocritam, evincere voluerant." SCHULTENS.

<sup>b</sup> חמה properly 'the rage of an angry mind.' This is 'among

Job could but suspect his friends of having conspired together to afflict him in his distress; he had to accuse them of injurious and calumniating language,—the language of ‘rancorous hatred.’ But did they think that they might calumniate their fallen friend, and insult his misfortunes with impunity? Let them remember, however contemptible he was become in their eyes, that his ‘Redeemer was mighty:’ they had need to fear his avenging sword, when he should arise; for they might find, to their cost, that the Redeemer would take cognizance of the wrongs of his brethren, and call their persecutors to strict account: and, certainly, ‘animosity,’ ‘causeless anger,’ ‘the burning of rage,’ as it were, against a poor helpless and depressed man, would be deemed a proper object of the Redeemer’s avenging sword. Job seems to have before him the prophecy of Enoch, the seventh from Adam: “Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him<sup>a</sup>.”

Thus the faith of Job, ‘though it is tried by fire,’

the iniquities of the sword,’ i. e. one crime among others worthy to be punished by the sword.

<sup>c</sup> Perhaps, “so that ye may acknowledge,” or, “come to know,” the ALL-SUFFICIENCY ‘of Shaddai!’ or, that ye may know destruction.

<sup>a</sup> Jude, ver. 14, 15.

in the prospect of 'the appearing of Jesus Christ,' "is found unto praise, and honour, and glory." But still it is needful, in the eyes of his chastising Father, that Job, "for a season," should remain "in heaviness through manifold temptation." The precious gold will not be lost in this furnace; but it must consume all his dross, and he will know that God, "in very faithfulness, has caused him to be troubled."

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## SECTION XI.

*Zophar's Second Address.*

Chap. xx. Ver. 1. THEN answered Zophar the Naamathite, and said :

2. Therefore would my agitated thoughts make me reply,  
And because 'of this' is my hurry within me.
3. I would hear the reproof of my shame !  
And the spirit of my understanding shall answer for me <sup>a</sup>.

Threatened, in common with the other friends, by Job, with the vengeance of his Redeemer, and a judgment to come, for their calumny and malicious persecution of him in his distress, Zophar expresses the agitation and indignity that he feels, and can scarce restrain at such a suggestion. He would be glad to hear the shameful charge brought against him ; he should know well how to rebut the

<sup>a</sup> Mr. Good translates,

Whither would my tumult transport me,  
And how far my agitation within me.

"I have heard (sayst thou) the charge of my reproach ;

"And the spirit of my understanding shall answer for me."

accusation; and he proceeds again to confront Job with another celebrated 'saying' or 'parable' of antiquity.

4. This surely thou hast known from of old,  
From the time that man was placed upon earth.

Certainly, this important fact you will acknowledge to have been always established by the experience of all preceding ages; or, you have observed it to be the common declaration of all our sages from the most remote antiquity:

5. That "the triumphing of the wicked is short<sup>a</sup>,  
"And the joy of the profane but for a moment.
6. "Though his exaltation mount up to the heavens,  
"And his head touch the clouds:
7. "In his evolution altogether shall he perish,  
"They who saw him shall say, Where is he<sup>b</sup>?
8. "He shall fly away like a dream, and cannot be found<sup>c</sup>,  
"And he shall vanish as a vision of the night.

<sup>a</sup> קרוב, brevis ex Arab. SIM. LEX. More literally, "the triumphing of the wicked is but a short 'affair,'" or "soon called in."

<sup>b</sup> גלגל signifies 'to evolve, or turn round;' hence גלגל, a wheel, כִּי, "adverbium temporis, 'dum' vel 'cum' exprimit." 'While in his evolution' לנצח "prorsus, omnino, q. d. purum putum." The metaphor, I conceive, is the comparison, still usual, of the changes and reverses of human fortune to the rotation of a wheel.

<sup>c</sup> And "they shall not find it, or him:" the allusion is to those dreams which men feel sensible they have had, but have lost them on a sudden, and cannot recover them.

9. "The eye had caught a glimpse of him, but cannot repeat it<sup>a</sup>,  
"And never again shall his place behold him<sup>b</sup>.
10. "His children shall seek to please the poor,  
"And their hands make restitution from his labour.
11. "His bones were filled with his secret sin,  
"And with him in the dust it shall lie down<sup>c</sup>."

If this translation has given the true sense of the two last verses, there seems to be a contrast between those crimes of oppression, for the injuries of which, the poorest now demand satisfaction of his unprotected children; and those secret sins, of which his inmost parts were full: these follow him, as it were, to his grave.

Another parable or saying is, probably, begun to be quoted at this place.

12. "Though wickedness should be sweet in his mouth,  
"And he conceal it under his tongue;
13. "He be tender of it, and will not let it go,  
"But retain it still on his palate;
14. "His food shall turn on his stomach!  
"It shall be the gall of asps within him!"

<sup>a</sup> Or, with Mr. Good,

"The eye shall glance on him and do no more."

<sup>b</sup> Or, 'and it—the eye—shall not again see him in his place.'

<sup>c</sup> The rendering of these two verses is involved in great uncertainty. Mr. Good suggests, and supports at considerable length, the following:

"His children shall wander about beggars,  
"And his branches be involved in his iniquity;  
"His secret lusts shall follow his bones,  
"Yea, they shall press upon him in the dust."

A very striking picture of the sinner 'enjoying the pleasures of sin for a season,' and of the awful retribution. He is compared to a person trying to retain, as long as possible, some delicious morsel in his mouth, to prolong the pleasure of its taste. But this very dainty, when he has swallowed it, proves the most virulent poison of asps. And, as it follows in the next verse, if the accumulation of wealth, instead of the enjoyment of sinful pleasure, be the object of his pursuit, very similar shall be the issue; it shall be as a load of unwholesome food upon his stomach, which he shall nauseate and eject.

15. "Though he glut himself with riches, yet shall he vomit them up.

"El shall cast them forth from his bowels.

16. "He shall suck the poison of asps,

"And the tongue of a viper shall kill him."

That is, the wealth, which his greedy avarice has gotten, shall, in its effects, be as though he had been sucking the poison from the asp, &c.

The following verses seem to intimate, heaven will sometimes punish the wicked man with a drought :

17. "He shall not see the rills of the streams,

"The torrents of honey and butter.

18. " 'Though' he return to labour, yet shall he not eat ;

"Sterility 'shall be' his recompense, and nothing shall he taste<sup>a</sup>.

<sup>a</sup> See Mr. Good's translation, and notes.



The allusion is to those spots industriously watered by artificial reservoirs and channels, which, at the wonted season, are filled with the floods and torrents, and convey them throughout the plantation. But God may be expected to withhold the showers of heaven, because of the sinner's transgressions.

19. " Because he hath violently handled the orphan of the poor <sup>a</sup>,  
     " Ransacking the house, instead of building it up.
20. " Because he knew no rest to his appetite,  
     " Nor could the object of his desire be extorted from him.
21. " There was no remnant of his food,  
     " Therefore could none expect his bounty."

The whole is the picture of the greedy, avaricious man, who spent all upon himself and would spare nothing for the poor. The judgment that awaits such an one from God is next set forth.

22. " With both his hands full <sup>b</sup>, shall he be in want ;  
     " Every lot of calamity shall befall him.
23. " It shall be, that, while he is filling his belly,  
     " HE shall send against him the fierceness of his wrath,  
     " And rain it upon him while he is eating.
24. " ' Though' he shall flee from the clashing steel,  
     " The brazen bow shall transfix him.

<sup>a</sup> Mr. Good ; or, the pledge, or deposit. SIM. LEX.

<sup>b</sup> ܡܢܢ signifies to strike, or place both hands together, either to clap them, or to increase their capacity of holding. Hence, in Syriac, it means ' to be sufficient,' and also ' to receive,' or ' have the capacity of receiving.' Compare 1 Kings, xx. 10.

25. " Let him draw it out, and it shall come from his entrails ;  
 " Ay, the crimsoned shaft <sup>a</sup> from his gall !  
 " Terrors shall come upon him.
26. " All darkness treasured in reserve for him :  
 " A fire, not blown, shall consume him,  
 " And shall destroy what is left in his tent <sup>b</sup>.
27. " The heavens shall declare his wickedness,  
 " And the earth shall rise up against him.
28. " The increase of his house shall go into captivity,  
 " Dispersed abroad in the day of His wrath.
29. " Such is the lot of the wicked man from Elohim,  
 " And the portion ordained him from El."

## SECTION XII.

*Job's Reply.*

Chap. xxi. Ver. 1. And Job answered and said :

2. Hear attentively my speech,  
 And this may produce an alteration in your minds.
3. Bear with me while I speak,  
 Though afterwards you deride my declaration.

The notion of a just and visible retribution of Providence, in the government of the world, is the point the friends still maintain, and continue to

<sup>a</sup> Perhaps, ' red, fiery-looking, like the glare of lightning, or of a carbuncle.'

<sup>b</sup> Perhaps, these lines should be rendered,  
 Upon him are terrors—all is darkness.  
 He is hidden in His secret places ;  
 A fire not blown consumes him ;  
 Ill goeth it with him that is left in his tent.

urge against Job. Job has something to advance against this, which he thinks may well refute their notions—if not, let them, at any rate, give him a patient hearing :

4. For me—after the manner of man, are my reflections,  
And whatever is ‘matter’ of observation, my spirit  
shall not curtail.

That is, I would be understood to be speaking after the manner of men, stating things as they actually appear, and are open to common observation; not scrupling to describe facts just as they are. This will be enough to refute your notions of the providential dealings of God with man in this present life.

5. Attend to me, and wonder,  
And lay your hand on your mouth.  
6. For while I record, I shudder,  
And trembling seizeth my flesh.

Job is about to speak of the visible prosperity of the wicked; it was a matter awfully mysterious! however, it was a fact; and must be contemplated, by those who fear God, in silent astonishment. Job trembled to think of the real state of the case, and, perhaps, of the occasion to temptation and stumbling which it gave to many minds.

7. It is notorious <sup>a</sup> that the wicked live <sup>b</sup>,  
They grow old, ay, are great in strength.

<sup>a</sup> מוֹרֵעַ, not, I think, a particle, but, as in the fourth verse, “a matter of notoriety, or of observation.” It is obvious. Compare SIM. LEX. Or, it will be that which will be productive of

8. Their seed is established with them in their presence,  
And their offspring before their eyes :
9. Their houses are ' in' peace without alarm,  
And no rod of Eloah is upon them.
10. Their bull gendereth, and faileth not,  
Their cow calveth, and casteth not her young<sup>a</sup>.
11. They send forth their little ones like a flock,  
And their children are frisking ' with delight :'
12. They rise up to the tabor and harp,  
And make merry at the sound of the pipe.
13. They wear away their days in pleasure,  
And quietly<sup>b</sup> descend to the abode of the dead.
14. Yet they say unto El, " depart from us,  
" For we desire not to know thy ways."
15. " What is Shaddai, that we should serve him ?  
" And what shall we be profited if we pray unto  
him ?"
16. Lo, not in their own hands is their prosperity,  
The counsel<sup>c</sup> of the wicked be far from me !

That is to say, I state, as a matter of fact, that such is often seen to be the prosperous state of wicked people ; and, such the effect of that prosperity on their minds, that they openly attest their opinion to be, that religion is of no use, and give up its profession. God forbid, says Job, that I should agree

the sigh of acquiescence in my opinion, or of condolence with me.

<sup>b</sup> Or, ' enjoy life,' ' live in prosperity ;' strictly, ' are wont to live,' &c.

<sup>a</sup> " Intumuit et non nauseavit,"—" excludit facile partu et non orbuta est."

<sup>b</sup> SIMON, GOOD.

<sup>c</sup> Mr. Good conceives, " advocacy, apology for."

with them in their sentiments. I know, all the while, that the God, whom they forget, and not themselves, is the author of their prosperity; but still, such is the fact, they live without God in the world, and yet God doth prosper them! And Job goes on to ask, How often those visible interpositions of Providence, to punish the wicked, which the friends had described from the 'sayings' of the ancients, did, in fact, occur? meaning to intimate, that they were singular and unusual events.

17. How often is HE wont to extinguish the lamp of the wicked?

And to bring their destruction upon them?

—To distribute snares in his wrath?

It is obvious, that Job, in these and the following lines, repeats the observations of Bildad in his last speech—chap. xviii. 6—14; and demands, How often will these visitations of God be seen to take place?

18. 'How often' will they become like stubble before the wind,

And like the chaff that is snatched away by the storm?

19. 'How often' will Eloah lay it up for his children?

—His labour make compensation for him?

20. And would *he* know it, would his eyes see his disgrace?

And would *he* drink of the wrath of Shaddai?

21. For what is his desire towards his house, when he is gone,

And his months have told out their number?

Evidently referring to chap. xx. 8. "His children shall conciliate the poor, and their hands shall make restitution from his labour".

\* The same word אָנָן is used in both places.

Job asks, how often is this seen to happen? and when it does happen, what punishment is it to the departed sinner, as he has no perception about it?

22. What, will HE teach discernment to a nothing?

Will HE judge the worm-eaten body<sup>a</sup>?

This, I think, replies to what Bildad said, or rather quoted, from 'the saying' of the ancients; "His bones were filled with his secret sin, and with him in the dust it shall lie down." Or, did Bildad mean that, in the circumstances attending the death of the wicked man, the retribution of divine justice would be seen? how little did this answer to the fact, as open to the observation of all!

23. One will die in his perfect strength,

In his fulness of ease, and in peace;

24. His body<sup>b</sup> replenished with fat,

And marrow moistening his bones.

25. And another will die with an embittered spirit,

And could not eat with relish.

26. Alike in the dust they lie down,

'Alike' the worm doth cover them.

The argument of Job is very plain; the deaths of two notorious sinners of the same stamp will be found to be very different, as to the circumstances of their departure, before they take their common station in the grave: so that here you cannot point out a retributive providence.

<sup>a</sup> Mr. Good renders, "who, then, shall teach knowledge unto God, unto the Eternal that ruleth the heights?" But see SCHULTENS.

<sup>b</sup> 'Latifundia ejus.' SIMON. 'Viscera,' VULGATE.

27. Behold, I understand your imputations<sup>a</sup>,  
And the thoughts which ye wrongfully imagine against me.

28. For you will say, "Where is the house of the noble?  
"And, where the tent, the habitation of the wicked?"

Such, he is aware, are the thoughts of his friends respecting his calamities; such will be their reflections when they shall point out the ruins of his desolated habitation, once so great! accounting its desolation as a sufficient proof of the wickedness of its former inhabitants. But does the experience of the well-informed allow of such an inference?

29. Surely you have not inquired of those that travel on the road;

Nor have you acquainted yourselves with their proofs.

30. "That the wicked will be drawn to a day of destruction;  
"To a day of vengeance will he be carried along."

You have not found this to be the result of the experience of men of travel, who are best acquainted with what happens to mankind in the different nations among whom they journey or sojourn: you have not understood this to be their observation; that a wicked man is sure to come to a miserable end, and to manifest, in his destruction, the visible hand of an avenging God.

31. Who is wont to declare his way to his face?

Who to recompense to him what he hath done?

Where will you find the proof, that, in the customary order of things, it thus happens from God, or from the instruments of his providence, to the notoriously-wicked man?

<sup>a</sup> Argumenta, probationes. SIM. LEX.  
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32. He, too, will be borne to the sepulchre,  
 And the watch will be set over the tumulus;  
 The sods of the valley will be sweet for him<sup>a</sup>.  
 Men of all descriptions will draw after him;  
 'Those' before him be without number.

Even this notoriously-wicked man, of whom we are speaking, shall not only not meet in this life with the just retribution of his crimes, but you shall see him honoured in his death, and witness the last regards of affectionate friends and relations paid to his remains. His tomb will be watched with care, "to keep it clean and nice with plants, flowers, and verdure." A general assemblage of his neighbours will be seen to follow and to precede in his funeral procession. Such scenes as this will be often witnessed in every part of the world. How plain, then, are existing facts against your notions of the present dispensation of Providence.

33. How, then, would you vainly have me alter my views<sup>b</sup>,  
 While in your replies there remaineth a falsehood<sup>c</sup>?

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### SECTION XIII.

#### *The Third Address of Eliphaz.*

Chap. xxii. Ver. 1. Then answered Eliphaz the Temanite, and said:

<sup>a</sup> See Parkhurst in שָׂקֵר. "The burial-places of the Turks are handsome and agreeable, which is owing chiefly to the many *fine plants* that grow in them, and which *they carefully place over the dead*. Cypresses of remarkable height, and an innumerable quantity of rosemary were the plants usually found there," &c. *Hasselquist's Travels*.

<sup>b</sup> Or, vainly try to produce in me the sigh, or moan of silent acquiescence or assent.

<sup>c</sup> מַעַל, 'a deflection from duty and truth.' PARKHURST.

'Fraus,' 'prevaricatio.' SIM. LEX.



2. Can a man become profitable unto El,  
Because, acting wisely, he may profit himself?
3. Would it gratify Shaddai that thou wert righteous?  
Or would it be gain to him that thou shouldst make  
thy way perfect?
4. For fear of thee, would he bring an accusation against thee?  
Would he enter into judgment with thee?

The spirit of this reply to Job, which is afterwards referred to with approbation by Elihu, I take to be this: that, in forming our judgment of a retributive providence—from matters of fact which are presented to us—we must not conceive of God, as being personally interested in the obedience of his creatures, or himself affected by their departure from him, or by the sins that they may commit; so that we should expect to see, immediately, and in every instance, the blessings of Providence acting as a bounty, as it were, upon human virtue,—that God may, by all means, procure it, as very profitable to himself. On the other hand, we are not to expect that his judgments, in ordinary cases, will be seen to be so speedily dealt out, as always to arrest and check the wicked, as if God were afraid of them, and, like a fellow-mortal, was apprehensive of some hurt to himself, if he left them but for a little while uncontrolled. It was not, such a narrow and unworthy view of the providence of God, that Eliphaz would maintain from the sayings of the ancients. But, still, that God will soon, someway or other, discover, in his providence, that he is an approver of the righteous. And especially will he, as a just judge, not fail, at length, to

punish the wicked, and bring upon their heads the evil of their doings. Such judgments as had now been brought upon Job, after the indulgence of years of prosperity, Eliphaz could not but think, were of this nature ; and Job's conscience must tell him, what iniquities he had been indulging in, during the long-suffering of God.

He must know, however he is disposed to conceal it, that he has, in something or other, been a notorious transgressor. He must have been guilty of some crime, of which these extraordinary calamities are a just and equivalent punishment : and Eliphaz argues the greatness of the crime which must have been committed, from the severity of the affliction.

5. Hath not thy wickedness been great,  
And without bounds thine iniquities ?
6. Surely thou must have oppressed thy brother without  
cause,  
And have stripped the garment from the naked.
7. Thou must have given to the weary no water to drink,  
And have denied bread to the hungry.
8. Ay, to a man of violence must have belonged this land,  
And a respecter of persons have dwelt on it !
9. Thou must have sent away the widows empty,  
And have bruised the extended arms of the fatherless.
10. Therefore are snares about thee on every side,  
And terror on a sudden hath alarmed thee.
11. Light ' hath become ' darkness, that thou canst not see,  
And a flood of waters hath overwhelmed thee.

You must have been either an unjust, an uncharitable, or an oppressive man ; and it is on this account, that these judgments are come upon you.

Or, to suggest another probable reason for your sufferings, perhaps you lived without the knowledge and fear of God, and had secretly such unworthy thoughts of the Deity as these :

12. " Is not Eloah in the height of heaven ?  
 " And see the elevation of the stars, how lofty are they !
13. " And so thou hast said, ' How can El know ?  
 " Can he discriminate through the thick darkness ?
14. " The clouds are a skreen to him, that he cannot see,  
 " And in the circuit of the heavens he will hold on his course.' "

Had Job indulged in the wicked notion, that the omnipresent God was too far removed to be acquainted with his doings ; or that he did not concern himself with the affairs of men ? Comp. Psalm lxxxiii. 2.

Or, Eliphaz suggests again, hast thou followed the example of the wicked world before the flood ?

15. You must have kept the track of the old times,  
 Which the men of wickedness trod ;
16. Who were cut off, and ' are ' not now <sup>a</sup>,  
 A flood having melted their foundation.
17. Who said unto El, " Depart from us,"  
 And, " what could Shaddai do for them ?"
18. " When it was He that filled their houses with good !"  
 Ay, " far from me be the counsel of the wicked."
19. The righteous shall see, and rejoice,  
 And the innocent hold them in derision.
20. Though our insurgents have not been cut off,  
 Nor the residue of them a fire devoured.

The track of the whole antediluvian world is here

<sup>a</sup> Or, suddenly, before their season.

plainly described to have been that of the luxurious profligate, who forgets God in his prosperity, and feels no need of religion; who seems unable to conceive of what benefit its observances and the worship of God could be to him. Such is every description that is given in scripture of the old world, which perished in the waters.

Eliphaz, certainly, meant to suggest, that Job might have been pursuing this course in his prosperity. But, as if recollecting that Job had expressly declared his abhorrence of this “counsel of the wicked”—for the latter part of the eighteenth verse is a repetition of Job’s own words—he leaves off accusing him, and joins him in the sentiment: and, having the example of the general deluge before his eyes, and the predicted destruction of a wicked remnant by fire at the last day, he doubts not, although judgment be for a little while suspended, “The righteous shall see, and rejoice,” &c. The twentieth verse is considered very obscure. I follow Mr. Scott, in supposing it refers to the final judgment, and conceive the meaning to be this—If our insurgents or our insurrection, that is, the insurgents or the insurrection now among us, of the same sort of profligate despisers of religion, that stand up against God,—if they be not cut off by a flood, we know, by the word of God, that ‘a residue’ or ‘survivorship,’ as it were, of the same atheistical crew perishes by fire in the latter day. The prophecy of Enoch is an argument that the destruction of an ungodly race, which should be

upon earth when ‘the Lord’ should come ‘from heaven,’ was known to the patriarchal church ; and the character of the times, previous to the second coming of Christ, is often in scripture compared to the state of the world before the flood ; atheistical profligacy is marked as its leading trait, and it is described, as being permitted for a little while to rear its head, as if in defiance of the providence of God.

But if Job did really abhor these sentiments, whatever had been the transgressions which had brought down these present judgments upon him, let him give glory to God, and return to him ; he would find him merciful and forgiving, and soon would he restore him to prosperity.

21. Acquaint, now, thyself with him<sup>a</sup>, and there shall be peace ;

In abundance shall good come unto thee.

22. Receive, now, instructions from his mouth,  
And lay up his words in thine heart.

What follows is, I conceive, another parable quoted from the ancients.

23. “ If thou return to Shaddai, thou shalt be built up,  
“ Thou shalt remove evil far from thy tent.

24. “ And thou shalt set treasure with the dust,  
“ And Ophir with the rock of the valleys<sup>b</sup>.

<sup>a</sup> “ Have fellowship with him.” “ Treasure up for thyself with him.” Good.

That is, ‘ the friendship of God would be better to thee than all treasure. Thou shouldst account treasure as dust, and Ophir, whence the choicest gold comes, no more than the common rocks of the torrents.’

25. " Ay, Shaddai shall be thy treasurer,  
 " And silver piled up in heaps to thee.
26. " For then shouldst thou make thee happy in  
 Shaddai,  
 " And shouldst lift up thy face to Eloah.
27. " Thou shouldst pray to him <sup>a</sup>, and he would hear thee;  
 " And thou shouldst have to perform thy vows <sup>b</sup>.
28. " Thou shouldst determine a thing, and he would  
 establish it to thee.  
 " And the light should shine on thy paths.
29. " And when they had been brought low, then shouldst  
 thou cry, ' Exaltation !'  
 " And he, whose looks had been depressed, should  
 triumph.
30. " The habitation <sup>c</sup> of the innocent should be delivered,  
 " And be delivered by the cleanness of thine hands."

All this Eliphaz urges upon Job, from a fixed persuasion, that Job had been criminal in his conduct, of which his afflictions were the just chastisement; but that, if he repented and turned to God, the affliction brought upon him for his sin would be removed, and visible prosperity attest the restored favours of God.

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#### SECTION XIV.

##### *Job's Reply to Eliphaz.*

Chap. xxiii. Ver. 1. And Job answered and said :

2. Although to-day my complaining is bitter,  
 My lot is heavier than my sighs.

<sup>a</sup> ' Unbosom thyself.' See PARKHURST and GOOD.

<sup>b</sup> The vows you had made in adversity, when prosperity should come.

<sup>c</sup> ' House,' or ' settlement.' See Mr. Good's note.

3. Oh, that I knew where I could find him,  
I would go to his tribunal !
4. I would open my case before him,  
And fill my mouth with argument.
5. I would know the answers he would return me,  
And learn what he would say to me.

Still persisting in the confidence of his integrity, and, that no crimes or sinfulness of his have brought these calamities upon him ; in the midst of griefs and distress more than he could express, Job states it to be his most earnest wish, that he could have access to God, to plead his case before him. But it seems to him, as if God was resolved to show himself his powerful adversary, and not allow him a hearing to plead his innocence before him ; although he feels confident that, if such an opportunity were allowed him, he should be able completely to vindicate himself before his judge.

6. Will he contend against me with his great power ?  
Not even himself attend to me <sup>a</sup> ?
7. There—where right might be argued before him,  
And I should come off victorious in my cause <sup>b</sup>.

If I could meet him on equal terms, himself “conceding to me ;” or, “depositing a pledge for me ;” or, allowing such an opportunity, that the simple question might be argued, as between man and man, whether I have deserved these calamities by my crimes ; then I have no doubt of the validity of

<sup>a</sup> Or, give me a hearing ; or, let me put in my pledge, to prove my innocence.

<sup>b</sup> Or, “ should be delivered entirely from my judge.” “ Per-veniat ad victoriam iudicium meum.” Compare the different meanings of נָצַח in the Syriac and Chaldee cognates.

my defence. But no: no such opportunities were now afforded to mortals upon earth.

8. Lo, I go forwards, but he is not there ;  
And backwards, but I cannot perceive him.
9. I feel for him <sup>a</sup> on the left hand, but cannot lay hold ;  
He is covered up over on the right hand <sup>b</sup>, and I cannot see.

Some expressions in these two verses are obscure, but the general scope is plain. According to our public translation, the meaning of the last would be, I see the operations of his hand being carried on one hand, but cannot catch a glimpse of him; he is covering the earth on the right hand with his blessings, but I cannot discern him. Mr. Good has, however, a new explanation of the terms, and justly compares with it that of St. Paul —“ That they should seek the Lord, if haply they might feel after him and find him, though he is not far from every one of us: for in him we live, move, and have our being.” Job appears to speak under a similar impression of the omnipresence of God, filling all things; but the impossibility of finding access to his manifested presence, is what he means strongly to state.

10. Certainly he hath known the path I was in<sup>c</sup> ;  
Let him try me, like gold shall I come forth.

The allusion seems to be, the trying of the soil

<sup>a</sup> Houbigant would read בַּשְּׂעִתִּי. Mr. Good would read בַּעֲשָׂתִי, and takes the meaning of the Arabic بَعَسَ.

<sup>b</sup> Or, the right hand is covered over that I cannot see.

<sup>c</sup> Literally, “ of my standing.” The circumstances of my course.



for gold-dust ; that which, after many repeated washings and solutions, ' comes forth,' or ' glitters,' is the gold. Job here maintains his integrity : He could not see the Omnipresent ; but HE had been observing him during all the course of his life ; he appeals to him as a witness of his innocency.

11. In his track have I held my feet,  
I have kept his path, and have not turned aside.
12. From the commandments of his lips I have also not  
departed ;  
In my breast have I treasured the words of his mouth.

Here we should notice, as we proceed, ' Job justifieth himself rather than—or in opposition to, God;' he means not, as we have had abundant evidence, to claim an exception from our common corruption, and the fruits of original sin. But being visibly struck by the hand of God, his friends have charged him with having deserved this punishment on account of transgressions. For they maintained, that, taking man in his present fallen state, he was under a just and discriminating Providence, which had a strict regard, in this life, to the comparative righteousness of one, and the actual transgressions of another. Their principles, as we have seen, were right in a general view ; but, then sin, in the view of a chastening God, might stand in other things than those which they had suggested as the causes of Job's calamities. Job might feel confident, in the sight of God, that he was clear from all these charges which they suggest ; but to stand up and boldly assert, that, although visited

by the hand of God, it was not a chastisement of sin; here was his error! And he is guilty of a second, when, to maintain this point, and overturn the inference from his extraordinary sufferings to his great criminality, he denies altogether that there is such a dispensation of Providence over men in this present life,—that the injured find redress, and the evil are visited for their sins.

How, then, does Job account for this visitation of Providence?—for, that it is from the hand of God, and that there is no such thing as chance, or any other will but his, that operates in all things, Job does not once question. The principle on which he accounts for it, is this: that the hope and reward of the faithful servants of God is laid up in another life; that this life is a time of appointed toil and service; that each must accomplish his appointed task, whatever it may be; that piety and moral conduct can have no influence here; the mysterious will of God must be accomplished. And, with respect to the most notoriously wicked, he maintains, that it is matter of fact, open to the observation of all, that they are not treated according to their deserts in this present life, but often-times in a manner totally the reverse.

In reply, therefore, to the last speaker, who had urged him to ‘acquaint himself with God,’ and he would certainly obtain the portion of an obedient child, Job has answered: though I am confident that I have been an obedient servant, yet I cannot think, by my prayers and intreaties, to alter the

purposes of God, or his predeterminations concerning my lot in this present life.

13. But he is in one 'mind'<sup>a</sup>, and who shall turn him?  
As his will listeth<sup>b</sup>, so will he do.
14. For he will fulfil the decree concerning me;  
And like these are many things with him.

From these expressions it is afterwards inferred and charged upon Job, that he would withdraw prayer from before God. His own practice might refute that inference, as to his prospects of a better world. His view, however, of the 'unchangeableness' of God, as he states it, is open to this objection, with respect to the things of this present life.

But from this wrong application of this great truth, we discover what were the notions which the holy patriarchs had of God; that He was a Being, if we may so express it, in 'oneness;' truly 'without passions'—*impassibilis*, not to be wrought upon, or induced to change his fixed designs,—impossible to have occasion to do it, because the past, present, and future is one eternal 'now' to him, and 'what he does it shall be for ever.'—That 'known unto God are all his works from the beginning;' and 'he is

<sup>a</sup> וְהוּא בְּאַחַד. 'But he is in one mind,' or, 'he is for one thing,' or persists in one course. Compare Ezek. xxi. 21. הַהִיא אֶחָד, "uni te, i.e. uno loco ac statu te contine, nec anceps huc illuc vacilla." Conf. יֶחֱזֵק Ps. lxxxvi. 11. "Dicitur esse בְּאַחַד in uno, eodem, h.Gr. e. in eâdem sententiâ permanere." SIM. LEX. HEB.

<sup>b</sup> Mr. Good. Literally, 'as his soul desires,' 'pleaseth or chooseth, so will he do.'

ordering all things after the counsel of his own will.' That, in this very respect, he is distinguished from the creature; 'that he is not a man that he should repent;' that he is fulfilling in his Providence a fixed decree concerning every individual, which, as God sees and estimates, could not be changed for the better, and, therefore, cannot be changed at all.

This essential property of God, to Job and all the heirs of promise, who know 'the immutability of his counsel' respecting their gratuitous salvation in a Redeemer, to be hereafter manifested, according to a stipulated covenant and solemnly-pledged engagement, 'in which it was impossible that God should lie,' would certainly afford 'strong consolation:' and this consolation Job had, when he could rouse himself a little in his utmost depression. He doubted not that his Elohim was the author and giver of eternal life to him; He knew his 'living Redeemer,' and 'loved his appearing,' because of 'the hope of righteousness that should be brought to him at his revelation.' But when Job set before his eyes this same sentence of God's predestination, and his essential immutability, as the moral governor of the universe and distributor of evil and good in this present life, he found it 'a dangerous downfall;' 'whereby,' as to temporal good, 'the devil did thrust him into despair.'—'These afflictions were decreed him,' and, according to his judgment, he was to die under them:—this, he had concluded, was the sovereign pleasure of God, and he was in one mind, and

could not be changed: in short, he would be inexorable to all his prayers on this point. Nor can we wonder that, with these views of the God of Providence in his government of the world in its present state, as far as this world was concerned, He was an object of terror to his mind.

15. Therefore am I confounded before him<sup>a</sup>;

I consider with myself, and tremble because of him.

16. Ay, El doth make my heart faint<sup>b</sup>,

And Shaddai doth confound me<sup>c</sup>.

At the thought of God, so visibly against him, he lost all his fortitude and manliness; his heart was dissolved in fear, and could bear nothing; he was shaken, as it were, with convulsions of despair—In one word of the Psalmist: “the fear of Thee hath undone me.”

But the God of revelation has ordered himself to be contemplated in a very different view, by the creatures who are waiting on his providence, and are receiving their portion of good and evil, or of grace or justice, at his hand. It is not the blind, indiscriminating fate of the Heathen philosophy that we are to set before us; or a Being bound by past resolves, which may be a control on his present will; or that, like a human agent, he may find himself so hampered by a fixed plan, that, in pursuing general results, he is not master of his own actions

<sup>a</sup> “Ex significatione Arab.” cunctor, q. d. “cogitabundus hæreo.” SIM. LEX.

<sup>b</sup> Molle, i. e. timidum fecit.

<sup>c</sup> “Caused me to be terrified.”

in the detail of particular circumstances. But we are to set before us a being, 'in one mind' indeed, but whose mind is made up from the *immediate* knowledge of all things, present to his view from all eternity. In his ordering of all things after the counsel of his own will, he is prepared, if we may so unworthily express it, for all events. He has decreed the exact circumstances, where he will be exhibited as the punisher of the creature's sin; and where, as the shower of mercy to the penitent: where, he will show his wrath, and make his power known on the hardened sinner, or will soften by his judgments, and by his chastening hand awaken penitence and prayer, and show himself the God that heareth prayer, and that is a 'rewarder of them that diligently seek him.' And in this exhibition of himself, he is presented to his creatures, as 'long-suffering, not easily provoked,' and often warning before he will strike; 'pitiful and gracious, and easy to be entreated;' 'repenting him of the evil that he said he would do, and doing it not.' There is not, nor can be, any change in the Divine mind; God intended to exhibit himself thus, in such given circumstances which he had himself ordained. The turning away of his wrath, in connexion with the prayer and humiliation of his creatures, was known unto him, and ordained from the beginning; and he has commanded his people, that they should 'pray always and not faint.' He has promised to answer prayer: and this should be enough to encourage his faithful servants, whatever may be the

seeming indications of his providential will.—“Who can tell but God may be gracious unto me?” Job ought not to have concluded God's determination to destroy him, or have argued a fixed intention from the judgment of his sense,—a determination which it was no use to think of diverting by his humiliation and prayer. Even the general threatenings and promises of God do not bind him to a particular line of conduct, in his moral government; the threat regarded, or the promise neglected, or made occasion of presumption, may bring with it all the *effects* of an altered purpose in God. It is not truly such; for he knows all; but it has all the effects, and bears upon the creature as if it were so, and equally puts him upon his responsibility.—And ‘he has not, because he asks not;’ ‘he asks and obtains not, because he asks amiss.’

And this is the reason why God, in the dispensation of his eternal grace to the heirs of promise, meaning to give them ‘strong consolation,’ from their knowledge of the absolute immutability of his counsel in all circumstances as to this point, did not think it enough simply to give a revelation of his intention; but stipulated by a solemn covenant, and confirmed his promise by an oath! Here, he must be found unchangeable in his manifested will, and inexorable; ‘in one mind, so that none can turn him.’ But he is not so to be regarded in his present manifestations of himself, as the moral governor of the universe, or as the chastening father of his people. Here, too, no doubt, he has

his secret will ; but it is not revealed, and sworn to: nor is it by this, that he proves and manifests his creatures ; but, in a manner more analogous to the dealings of a man with his fellow-creatures, who may see just cause to recal his promise of good—is glad to find occasion to revoke his proclaimed threatenings of evil, or to relent in pity, even when he has begun to execute them. And it makes no difference to us, that that which would be a change in the creature's mind, is no change in God, but only an altered manifestation of his will, ' which was before determined to be done.'

God's predestination, therefore, if scripturally understood, can never cause despair, though it *may* give firm assurance of everlasting good to the ' men of his covenant.' It can never cause despair, because his final sentence of condemnation is not revealed to the individual ; it can only be manifested by his own impenitency and unbelief, persisted in to the end. With respect to his chosen people, however, God is pleased to reveal to them, in certain circumstances, his everlasting purpose of grace concerning them, that they may ' rejoice in the certain hope of the glory of God.' To the one, therefore, the scriptural doctrine of predestination is no ground for despair ; to the other, it may be the ground of assurance,—and all believers in Christ are called upon to ' make their calling and election *sure*.'

But though ' the obtaining of mercy,' the first fruits of the spirit of grace, in the covenant of Elo-



him, pledges an unchangeable God, 'in whom is no variableness nor shadow of turning,' but who will certainly finish the work which he has begun; yet the afflicted believer ought not to carry that thought of the unchangeableness of God into his view of him as a chastening father, and dispenser of providence in this world, so that he should conclude that, because God has begun to afflict him in an extraordinary manner, his intentions are therefore fixed, and so declared, that all prayer and entreaty will be in vain, and that he should sink into despair of life, and 'faint when he is reprov'd of him.' He cannot tell, but the very intention of God, in afflicting him, may be to produce penitence and prayer in his heart; and that deliverance and every blessing is laid up with him as the answer of that prayer. But we see where Job's error was; and we are in some measure guilty of it, whenever, in the day of adversity, we faint; and the despair of help silences our prayers before God.

Job has also another difficulty: he 'saw the wicked in such prosperity,' while himself, who had been so exemplary in his conduct, was visited with these extraordinary calamities. He could only reconcile this, by supposing, that good and evil in this life had no connexion with virtue and vice, irreligion and piety; but, by a mysterious ordination, which he could not understand, 'all things seemed to happen alike to all, and no one could tell either love or hatred by all that was before him:—that the servant of God must be content to know, that in

his allotted sufferings he is fulfilling the decree of God concerning him, that everything else is involved in the utmost obscurity, and that the wisdom of God's plan will in this life never be discovered.

17. I arrange not, because of obscurity ;

And because thick darkness covers what is perceived  
of Shaddai !

Chap. xxiv. Ver. 1. Times ' of retribution ' are not laid up  
in store <sup>b</sup>,

And they are sensible ' that ' they see not his days.

The general import of these lines appears to be this ; The present impunity of wicked men, which emboldens them in their crimes, and which is contrary to your hypothesis of a visible retribution of Providence, is a matter involved in such mysterious obscurity, that I cannot explain the reason of

<sup>a</sup> The meaning of this and the following line is obscure. For the meaning of נָצַח, I have recourse, as Reiske and Mr. Good have, to the Arabic **نظم** and **نظم**, ' to set in order,' ' to compose verse,' ' to put together,' or ' string as beads.'

<sup>b</sup> Or, perhaps,

From the knowledge of the Almighty the appointed times are  
not hidden,

Yet those who know him, discern not his days.

if the **אֵל** in the first line could be supposed redundant, thus :  
' Why with the Almighty the appointed times are concealed—  
and they, offenders,' know that they ' see not his days of retri-  
bution.' Mr. Good renders, " wherefore are not doomsdays  
kept by the Almighty, so that offenders may eye his periods." But I doubt the renderings given to **עַבְדְּךָ** and **אֵל**, in this translation: upon the whole, I think the chapters have been improperly divided.

God's proceeding thus. He is a just Judge, and will punish transgressors ; but he is not pleased so to order and dispose the times and circumstances of that judgment, that they should be obvious and expected by all, that it might operate as encouragement or as an example. The consequence is, sinners are everywhere daring in their crimes.

2. They remove<sup>a</sup> the landmarks ;  
They ravage and destroy the flocks ;
3. They lead off the ass of the fatherless,  
They distrain the widow's ox.
4. The destitute turn aside from the path,  
The poor of the land hide themselves together.

Job is referring to common examples of successful wickedness, as it appears among the predatory tribes of the desert, and some oppressors of the neighbourhood ; but they meet with none of those visible judgments of heaven, as the friends had supposed.

5. See, the wild asses from the desert,  
They come forth to their work ;  
Searching about<sup>b</sup> the wilderness for food ;  
According to it, is the bread for their children.
6. In a field, that is not theirs, they harvest ;  
And in the vineyard of iniquity<sup>c</sup> they gather the crop.
7. Naked, 'the people of the invaded country' lodge  
without a garment,  
And have no covering from the cold.
8. They are wet with the showers of the mountains,  
And cleave to the rock for want of shelter.

<sup>a</sup> Are wont to do so, fut. freq.

<sup>b</sup> כָּהַר גִּירָוִית. SIM. LEX.

<sup>c</sup> כֶּרֶם רָשָׁע, the vineyard of iniquity, i.e. which they have taken by violence from the rightful owners.

9. They snatch the fatherless from the breast,  
And extend the line over the depressed captives<sup>a</sup>.
10. Naked they make them go, without a garment;  
Hungry, they carry the sheaf.
11. Between the rows of the vineyard they force them to  
toil at noon;  
They make them tread their wine-vats while they  
suffer thirst.
12. Because of the inroad<sup>b</sup> of the enemy, men groan;  
The soul of the wounded crieth out,  
But Eloah regardeth not the supplication<sup>c</sup>.

If any thing, surely the iniquitous scenes of oppression witnessed during an invasion of a cruel army of free-booters would call for the vengeance of heaven! according to your principles it should be so: But is this the case? Is the prayer of the injured and ill-treated, though peaceful inhabitants, heard?

Job proceeds to point out other classes of wicked men who go on with the same impunity.

13. There are these among<sup>d</sup> the rebels of the light;  
They mark not its course,  
And abide not in its path.
14. After the light ariseth the murderer,  
He slayeth the helpless and destitute:  
He comes at night, as doth the thief

<sup>a</sup> Either to bind them, or to part them into allotments for slaves. The Arabic **הכל כביל** signifies to extend a cord or net. **הכל** is also used for the portion of an inheritance. Compare Mic. xi. 5.

<sup>b</sup> "Conferunt quidam Arab. **عازر عازر**, [excurrit in hostem diripiendo, capiendo.]

<sup>c</sup> Or, 'doth not impute, or adjudge iniquity.'

<sup>d</sup> Or, 'see these, the rebels,' &c. Compare the commencement of the fifth verse.

- In the dark, digging into houses <sup>a</sup>.  
The eye also of the adulterer watcheth the evening,  
15. Saying, no eye shall discern me;  
And placing a mask on his face.  
16. In the day they shut themselves up,  
They know not the light.  
17. For all one to them is the morning with the shade  
of death <sup>b</sup>,

For, perceived, 'it is' the terrors of the shade of death.

Job designates by this remarkable epithet, 'rebels from the light,' the murderer, the adulterer, and thief; because the darkness is chosen for the concealment of their crimes, and the light regarded as that which is the hated signal that they must desist from their wickedness: but the argument is, God seeth them, the darkness is no darkness to him, yet they prosper!

He next instances the easy life, the quiet, and, perhaps, honoured death, of the idle profligate, though he had been one of the most injurious oppressors:

<sup>a</sup> I have, for once, ventured to transpose a line here. I suspect this passage has suffered from other dislocations.

<sup>b</sup> Or, the fourteenth, and three following verses may stand thus:—

After the light ariseth the murderer,  
He slayed the poor and the destitute;  
And at night he cometh, as doth the thief,  
And the eye of the adulterer observeth the dusk:  
Saying, No eye shall see me!  
And they place a mask on their faces.  
In the dark, he digs through houses,  
In the day they shut themselves up.  
They know not the light,  
For all one to them is the morning with the shade of death,  
For perceived, it is the terrors of the shade of death.]

18. Light is THIS upon the face of the waters ;  
 Light, indeed, is the lot of such upon earth <sup>a</sup> !
19. He seeth not the toil of the vineyards <sup>b</sup>,  
 ' Where' drought and heat peal off the skin <sup>c</sup>.
20. Like the waters of snow, they glide <sup>d</sup> into Hades ;  
 Tenderly <sup>e</sup> are they displaced ; they are sweet to the  
 worm.

No more is it recalled <sup>f</sup> to memory,  
 How the breeding <sup>g</sup> woman was broken with a staff.

21. The ills of the barren that bear not <sup>h</sup> ;  
 And how he showed no kindness to the widow.
22. He drew after him the strong by his might ;  
 He arose, and none was sure of life ;
23. To him it was given to be in confidence, and he triumphed !

How easy is the lot of the wicked profligate, or  
 prosperous sinner, when you compare his lawless

<sup>a</sup> Every one will acknowledge the difficulty of this, and, by consequence, the uncertainty that will rest on particular parts of whatever translation we may prefer.

<sup>b</sup> More literally, "doth not turn his face to the track of the vineyards," or "cultivated fields."

<sup>c</sup> נול, 'rapuit, abrapit, porro revulsit, ut entem de carne.'  
 SIM. LEX.

<sup>d</sup> חטא in its, perhaps, primary sense, is 'to slip,' 'to slide down.' See Prov. xix. 2. The Arabic دطا, دطأ, has also the same signification, 'lubrico motu excidere,' 'labi ; unde, خطو et دطوة, 'passus celer et lubricus.'

<sup>e</sup> רהם, proprie 'mollis,' tener fuit, as the Arabic ردم.

<sup>f</sup> שכח 'oblitus est,' metaphoricè 'luxatus est,' q. d. sedis suæ oblitus est, Ps. cxxxvii. 5, et sec. Schultensium Hiob. xxviii. 4.  
 SIM. LEX.

<sup>g</sup> עלה from על "lactare, (Arabic عرأ sustentare familiam, et عرأ lactare Syr. حسد lactans.)" It applies both to the time of gestation, and of the suckling of the infant.

<sup>h</sup> 'Wrong, injury, ill treatment.'

life with the toils of the honest man, who is obliged to earn his bread by hard labour! He seems to have an easy time of it: we may compare him to a light skiff, which we see gliding so smoothly down the current of some gentle stream; and sometimes, in his declining years, how gradual is the decay, how quiet and peaceful the departure of the soul of such a person: how is he honoured in his funeral! and how soon are all the cruelties and oppression of which he was guilty, to support his idleness and extravagance, forgotten!

Yet, he observes—

24. But His eyes are upon their ways,  
 They are exalted for a little while, and are not.  
 Yet they waste away; like all others they die<sup>a</sup>,  
 And are cut off, like the heads of the standing corn<sup>b</sup>.

I know God has marked their iniquity; and the prosperity of the wicked is but for a short time, any more than the depression of the just; for this life is short. We see, however, no particular judgment in the time and circumstances of their removal from life, as your hypothesis requires; they die as all other men, and without distinction are taken off, as the harvestman gathers, one after another, the ears of corn as they happen to come to hand, into his baskets, without discrimination, or seeming preference of one to another. Job challenges his opponent, whether this is not so in fact?

<sup>a</sup> Compare Arab. *مات* and *مات*, mortuus est proprie subito.

<sup>b</sup> A method of harvesting corn, especially rice, still practised in the East.

25. Now, if it be not so indeed, who will prove me a liar,

And show my words to be nought ?

And to the hasty judgment of sense, we must own, there will often appear much to countenance this view of a visiting providence, which Job has taken in this chapter. Perhaps our observations on what is passing in life has almost led us to draw, on some occasions, the same conclusions with Job! But with him, we shall be afterwards instructed, by the word of inspiration, that these are mistaken notions, formed in ignorance, from partial views: That, in truth, the present providence of God, in the affairs of men, is in every thing a just, wise, designing, and discriminating providence.

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#### SECTION XV.

*Bildad commences a Third Address, but is interrupted by Job.*

SUCH was Job's answer to the third reply of Eliphaz, as in the two last series ; Bildad next addresses him, and we expect Zophar to follow. But we seem, at first sight, to have only the exordium of Bildad's speech, and Zophar does not reply at all: at the same time, what might well pass for the continuation of Bildad's speech follows as spoken by Job, chap. xxvi. 5, &c., and another string of observations commences chap. xxvii. 13, &c., which is certainly on the side of the argument which the three friends maintained against Job, and which



Dr. Kennicott conjectured to be the third speech of Zophar. We must either admit this conjecture to be well founded, and suppose a dislocation, or some damage in the ancient manuscripts; or else, —which, upon the whole, I much prefer, and which has something in the style of the original to support it—we must consider Job as interrupting Bildad, in the speech we are going to consider; and as this speech, perhaps, was one of the sayings of the ancients, which Job could repeat as well as he, he finishes it for him, or repeats another parable, which he thinks more applicable. What is conjectured to be the third reply of Zophar, we may understand as spoken also by Job,—borrowed also from the traditionary sayings current among them—not as his own statement, but as the sum and substance of what his friends had said, or could say, as attesting the authority of the ancient sages to the doctrine of a just retribution of Providence, in this present life, both to the evil and to the good.

We ought not, certainly, lightly to conclude, that the manuscripts have suffered the damage conjectured; and, on the scheme I am adopting, the propriety of the reasoning will be equally apparent: in short, it will make no difference, except, perhaps, in the choice of meanings, which one or two words may equally bear.

Chap. xxv. Ver. 1. Then answered Bildad the Shuite,  
and said,

2. “Are not dominion and dread with him,

“Executing vengeance<sup>a</sup> in his high places?

<sup>a</sup> For this sense of עָרַב see Judges i. 7.

Executing vengeance or working recompense,—ought not dominion, and that which may well strike sinful mortals with fear and awe, to be ascribed to Him who, as we know, has judged the fallen angels? The answer of Bildad, I conceive, is another quotation from their traditionary sayings:

3. “ Is there any numbering of his hosts?  
“ And upon whom doth not his light arise?
4. “ How, then, shall man be justified before El<sup>a</sup>?  
“ How, then, shall the offspring of woman be cleared?

That is, when God has already visited upon angels their iniquity, and is possessed of such power and knowledge, How can it be supposed that guilty mortals will escape with impunity, be pronounced just, and held to be clear of their sin?

5. “ Look even unto the moon, and he will not pitch his  
tent,  
“ And the stars will not be cleared in the sight.
6. “ What, truly, shall man, a moth?  
“ And the son of man, a worm<sup>b</sup>?

From the parallel places, chap. iv. 18, and chap. xv. 15, it is plain, that the judgment of the fallen angels is referred to—God held them not clear, ‘angels that excelled in strength!’ and shall sin not be visited on creatures so much inferior to angels? Behold, even unto the moon, there is no place

<sup>a</sup> Or, “ without El.”

<sup>b</sup> “ יָחִיד, tentorium figet, habitat (ad lunam usque nullus locus est satis purus, quo Deus habitat) Schultens ad h. l. rejectâ (rectè ut arbitror) quam in *animadvers.* defenderat explicatione, *splendit* a rad. הָלַל *splenduit*, quæ ex formâ in libris scriptis et impressis saltem exculpi non potest. LXX. quidem, Syr. et Vulg. exprimunt יָחִיד sed sensus tantùm causâ.” SIM. LEX. HEB.

regarded sufficiently pure for God to inhabit, or to uncover there his manifested presence ; not even as far as the stars ! It is remarkable that, in the parallel places, ‘ angels and heavens ’ are synonymes of ‘ stars ’ in this place :—and, “ look even to the moon, and he will not pitch his tent,”—or, “ inhabit,” is the parallel of, “ Lo, he confirmeth not his ministers in their stations,”—and of, “ He confirmeth not in their stations his saints or consecrated ones.” Does not this countenance the supposition, that the heavens, which are the abode of angels, include all from the surface of the earth to the remoter stars ; and that the fallen angels have their residence or sphere of action nearest this earth which we inhabit ; for aught we know, throughout the solar system, or a great part of it ? And may not this illustrate what St. Paul says of Satan ?—“ the prince of the power of the air :”—and that of our Lord, “ I saw Satan, as lightning, fall from heaven.”

—That he will not pitch the tent of his manifested presence in these polluted regions ! doubtless, that tabernacle which is to be with men hereafter, when glorified men shall come ‘ with the Lord from heaven ;’ when the heavenly places shall have been purified with their better sacrifices, and Satan and his angels shall be cast out—that tabernacle, of which the Mosaic was a type ; and, no doubt, the cherubim, that seemed to keep the divine presence at the expulsion of man from Paradise—all were emblematical of ‘ the glory that is to be brought to

us at the revelation of Jesus Christ,' whom, we are told, we are 'to meet in the *air*;' when he will not only 'judge the kings of the earth upon the earth,' but also 'the hosts of high ones that are on high,'—when we, according to his promise, look for a 'new heaven,' as well as 'a new earth, wherein dwelleth righteousness.'—A 'world to come,' not subject to angels, but to risen and glorified saints, who sit down with the Redeemer on his throne, where HE will appear, in his kingdom, the "image of the invisible God,' as well as 'the first-born of every creature;' and 'heaven and earth shall be filled with his glory,' the 'glory of the only-begotten Son of God,' 'Immanuel,' 'God with us,' the 'manifested JEHOVAH!'—when all his foes shall have been made his footstool; and, as another oracle has declared, 'there shall be abundance of peace, so long as the sun and moon endureth;' ay, 'thy throne, O God, is for ever and ever;' 'thou art Jehovah!'

Bildad, we should remember, is answering Job by a quotation from the 'parables' of the ancients. It proved, indeed, from this venerable authority, that God would certainly not let go unpunished the sinners of mankind; but was not quite relevant to the arguments of Job, who only maintained, that not in this life was that punishment manifested. Job seems here to interrupt Bildad, and afterwards concludes, from his own memory, as we are supposing, the speech which Bildad had begun, or relates some other saying of the ancients more to his purpose.

Chap. xxvi. Ver. 1. Then answered Job, and said :

2. How hast thou assisted him that was devoid of strength,  
And brought help to the arm that had no power ?
3. How hast thou counselled him that was devoid of wisdom<sup>a</sup>,  
And made known the certainty to him that was agitated  
with doubt ?
4. After whom hast thou repeated ' these ' sayings,  
And whose breath hath come forth from thee<sup>b</sup> ?

The meaning of this contemptuous irony is sufficiently plain. What was Bildad saying, to clear up the controversy, or that could throw any additional light on the subject ? He reminds him, in the last verse, that he was repeating over again what had been said by Eliphaz respecting God's judgment on the fallen angels. But did this, in fact, supply an answer to his arguments, that sinners often passed through this life with impunity, and that the injured might here cry in vain for redress ? Job doubted not that God would judge sinful men, as he had judged the angels that sinned. But it did not follow, that it must be visibly in this present world ; other scenes must be disclosed, in order to show all that God is doing ; and other operations of his hands, besides those manifested by creation and the providence that governs this world, before we can understand his just vengeance

<sup>a</sup> Compare Sim. Lex. in ריב. Mr. Good renders the line,  
" And explained the matter in controversy."

<sup>b</sup> רפאים " mortui, qui vivere *desierunt manes*, (propriè *flaccidi*,) ad inferos amandati vel orco clausi, tum probi, quam improbi." (Prov. v. 5. vii. 27.) SIM. LEX.

on transgressors, and the WISDOM of the divine government in general.

5. " Are the dead laid open from beneath,  
" The seas and their inhabitants ?
6. " Hades is naked before him,  
" And destruction hath no covering.

This will be found to reply well to Bildad's intended inference from the judgment of angels to the judgment of wicked men. The inference is just : But why must it be here ? Are the souls in the separate state exposed to the observation of living men, or can their secret retreats be laid open to public view ? Why not there, then, the infliction of the penalties of justice, on sinners who prospered while they lived in this world above ? This, man cannot see, but God does ; and he may be just in letting sinners pass this world with impunity, to their appointed portion beneath.

We may remark, again, how coincident are the notions respecting the departed state, which are inculcated everywhere in the sacred writings, with those which were handed down by tradition among the Greeks and Latins, and more ancient nations. Disrobed of the mythological fable, these traditions correspond exactly with what appears from a careful examination of the original scriptures. Their ' Hades' and ' Orcus' answer to the ' Sheol' of the Hebrews, ' the unseen receptacle of all the souls of the departed generally, both good and bad ;' including the ' Elysium,' or ' the fields of the blessed,' of the heathen ; ' the Paradise,' and ' Abraham's bo-

som,' of the Jews ; and also the 'Tartarus,' answering to the 'Destruction,' 'Abaddon' of the text, 'the nethermost hell' of the Psalmist, and 'the hell-fire' of the New Testament. Both states are included in the general term of 'Hades' or 'Hell,' the 'unseen abode of the dead' in their disembodied state. The Scripture, like the ancient tradition in the heathen world, uniformly describes this 'abode of the dead' as being situated 'beneath', in respect of the surface of the earth ; whether in conformity to the common language, as it speaks of the sun's rising and setting, or in relation to its actual position in the central parts of the earth, we cannot, perhaps, exactly ascertain. There is, however, no physical impossibility, that man knows of, against the literal interpretation of the unvarying language of Scripture.

It is remarkable also, that, in the text, "the seas and their inhabitants" are spoken of as distinct—another distinct world, as it were, of the dead. This last expression might, perhaps, be understood as designating the low situation of Hades, not only under the earth, but beneath the bottom of the seas ; but the same distinctions are made with respect to the 'world of the departed, in the vision of the Revelation.' "Death and Hades gave up the dead that were in them, and the sea gave up the dead that were in it."

This has led to the supposition that, in the Apocalypse, by the latter is designated, the state of the dead, who were swept away by the flood,

when a whole world of living men were destroyed at once ; and that their state in death may not, in all respects, be the same as theirs who have since departed out of this world: and this has been thought to throw light on those mysterious passages in St. Peter's epistle, where Christ, as a spirit, is described as going and preaching to the spirits in prison, who were once disobedient, when God waited in the days of Noah. But of this no man can speak with perfect knowledge. Though *One* has descended to the lower parts of the earth, and has risen again, hath ascended up on high, leading captivity captive, and receiving gifts for *men*; yet “the dead are not” yet “laid open from beneath,” nor “the seas and their inhabitants.” This is wanted to clear up many a mystery, besides the prosperity of the wicked, which Job supposes may be seen to last till their dying day.

Job proceeds to speak of the visible and known works and operations of Creation and Providence. But this, he tells us,—or the ancient sage whom he is quoting,—is not all ; and, indeed, but a very little of what will be manifested and known of the only wise God.

7. “He hath spread out the sky<sup>a</sup> over the void space,  
“He hath suspended the earth over the bridled  
waters<sup>b</sup>.”

<sup>a</sup> צֶמֶן, means either, ‘the north,’ ‘the northern hemisphere,’ or a ‘secret place.’ It here refers, I conceive, to the canopy of heaven over our heads, said to be “spread out like a curtain;” compare Ps. civ. 2. ; not without allusion to the curtain, or veil, that separates the inmost recesses of a building from



8. " Binding up the waters in his mists <sup>c</sup>,  
" And the cloud is not rent beneath them.
9. " Holding tight the face of the canopy,  
" He unfoldeth his clouds over it <sup>d</sup>.
10. " Painting a circle on the face of the waters,  
" Till the consummation of light with the darkness <sup>e</sup>.

the less private parts, as though the distant sky concealed the throne of the Most High.

<sup>b</sup> Or, ' chaos,' בלימה. " Constrictio, h. e. centrum vel refrenatio, scil. aquarum. From בלם obturavit, constrinxit. Vulgo compositum esse volunt ex בלי מה nihil quicquam." SIM. LEX. HEB.

<sup>c</sup> Or, perhaps, ' in his concealed places.' Clouds are called עבים, from their covering, or concealing the sun and sky, from עוב tegi, occultari, se abdere, latere; and עבים in Jer. iv. 29. is put for ' concealed,' or ' hiding places.' It may refer here to the concealed places behind the canopy, as it were, of the heavens; that is to say, to the fluids dissolved, or decomposed rather, in the regions above the atmosphere, ' the waters which are above the firmament,' divided by it from the waters beneath, and which were afterwards gathered together in one place, that the dry land might appear.

<sup>d</sup> מרחו ' firmiter continens.' SIMON. Firmans. SCHULTENS. בסה, or בסא, is properly ' a covering,' and hence a throne, or canopied seat. פרשו ' separando undique expandit.' Compos. ex 2 synonymis פרש et פרו, Arab. فزى separavit. The allusion is to the visible appearance of the heavens. The sky spread out, and fixed tight, while upon its surface the clouds seem to be spread out, or rolled in separate masses. Parkhurst derives the word from פרש, ' to spread out,' and ו, ' to move to and fro.'

<sup>e</sup> Literally, describing a circle. Mr. GOOD: ' He setteth a bow.' With him, upon the whole,—but compare Prov. viii. 27.—I refer it to the rainbow, pledging no return of the waters of a deluge, with the regular change of day and night, &c. while the world continueth. But חק signifies more than to describe, to portray, to paint as a likeness. Probably, according to the ancient method, by deep-graven lines filled with colours.

11. "The pillars of the heavens tremble,  
"And are stounded at his rebuke<sup>a</sup>.
12. "By his might he moveth the sea<sup>b</sup>,  
"By his skill he breaketh down the disturbed<sup>c</sup> 'deep.'
13. "By his spirit the heavens 'beam' brightness<sup>d</sup>,  
"His hand hath bent the darting serpent<sup>e</sup>.
14. "Lo, these are the remote extremities of his ways!  
"And how mere a whisper do we hear from him?  
"Ay, the thunder of his power, who perceiveth?"

That is to say, all that the heavens declare of God, and all that the firmament showeth of his handywork, can discover to us but a very small

<sup>a</sup> Or, 'at his coercive call.' The meaning is plain from the Psalmist, "at thy rebuke they flee: at the voice of thy thunder they are afraid."

<sup>b</sup> 'Commovit.' SIM. LEX. According to others, 'he stilleth,' or, 'causeth to return to rest.'

<sup>c</sup> Perhaps, stampeth down, "percussit pede terram, vel rem aliquam percussit, percutiendo fregit."

<sup>d</sup> שִׁפְרָה *cœli dicuntur pulchritudo, posito abstracto pro concreto, i. e. pulcherrimi, vel, ex significatione radicis Arab. : nitissimi.* SIM. LEX.

<sup>e</sup> Or, 'the fleeing serpent,' the serpent who would shoot straight forward and escape, but is bent into a circle, his tail put into his mouth, so that he cannot flee. This is supposed to denote the sun's path, or zodiac, painted on the ancient spheres, as the serpent above described. Mr. Good renders these two verses, supposing the waters in the heavens still to be meant:

By his might he maketh the waters flash,  
And by his skill he cleaveth the tempest;  
By his spirit hath he garnished the heavens,  
His hand incurvated the flying serpent.

"i. e. By his might he kindleth up the thunder-storm, the electric flash darteth from quarter to quarter, the tempest is cloven in every direction, the clouds are disburdened of their waters, the garnished heavens appear in all their brilliancy, the glorious sun is beheld traversing the serpentine ecliptic."

portion of the ways and proceedings of God. They are, as it were, 'the most distant' and 'detached parts' of the immense whole. All we have heard of him is but a 'mere whisper;' or, perhaps, the comparison is, to the scarcely-heard *muttering* of the very distant storm, contrasted with the mighty thunderings heard by those who are near the spot where the tempest is suspended.

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### SECTION XVI.

*Job continues his discourse, recapitulating the Arguments of his Friends respecting a present retributive Providence. He compares their Statement to the Mirage or Watery Delusion of the Desert.*

Chap. xxvii. Ver. 1. AND Job continued to carry on his parable, and said :

2. As El liveth, he hath turned aside my right!

And Shaddai hath made me to be at variance<sup>a</sup> with it!

THE impiety of this bold and unqualified assertion is afterwards reprov'd. Job, provoked by the accusations of his friends, is not only not content with utterly denying their position, that there is just retribution of good and evil to be discerned in this present life; but asserts, upon his solemn oath, that, in his own case, there has been a complete reversion of this rule, whatever his friends may think, in the proceedings of Providence. God had turned aside from him his right, upon their scheme; so that he did not possess it: that is, what had

<sup>a</sup> Vide Simon in מור, 'fluctuavit, variavit, mutavit, commutavit, permutavit.'

been his right, according to a righteous judgment pronounced upon his character; nay, he was placed in a situation at direct variance with it, by the calamitous judgments which had befallen him. What, upon his friend's principles, should have been his just recompense, was 'exchanged' for one totally different. He had lived a pious and virtuous life, and he now sustained the punishment of a criminal. As the original expresses it, the Almighty had 'exchanged him,' and placed him in other hands—alienating him from his just inheritance.

3. For, so long as my breath is in me,  
And the breath of Eloah *is* in my nostrils,
4. My lips shall not speak what is wrong,  
Nor *shall* my tongue utter deceit.

This is still in the form of an oath—"God do so to me, and more also;" or, God hold me to the curse pronounced, if my lips shall, &c.

5. God forbid, that I should pronounce you in the right !  
Till I expire, I will not give up my integrity.

Very far be it from me ; I abhor it as most untrue, that I should justify, or pronounce you to be right in your assertions, that for my crimes I justly suffer these things. Though I were on my death-bed, I would not cease to maintain, that I have ever preserved a virtuous and religious character entire and uncontaminated.

6. I have held fast my righteousness, and I will not give it up;  
My heart shall not be stripped of it while I live.
7. My opponent shall be as the condemned,  
And he that standeth up against me as the offender.

The terms here used are all in relation to a judicial proceeding, Job supposing himself to be maintaining his integrity before a competent tribunal. He insists that he shall be justified, his accuser will be condemned, and lose his cause.

8. For, what is the expectation of the profane, that he shall be cut off?

—That Eloah will take away his soul <sup>a</sup>?

The argument is, you insist upon a visibly retributive justice in the affairs of men; and, on the certainty of this position, have, without hesitation, concluded my guilt from my afflictions. But, in point of fact, where shall we find the practical conviction that mankind have of the truth and certainty of this position? What ‘expectation,’ ‘impression,’ or ‘abiding thought’ upon his mind, has the wicked, irreligious man, that God will cut him off for his sins, and suddenly demand his soul of him? Little or none. But how could this be the case, if such a retribution, as you suppose, were known to be universal or common? So, on the other hand :

9. Is El wont to hear his cry,

When affliction shall come upon him,

10. If he will ingratiate himself with Shaddai,

Will call upon Eloah continually?

Is it a matter of fact, that when a man, or this wicked man, repenting him of his sins, supplicates God, in the time of his affliction, with all the humi-

<sup>a</sup> See in Simon, “*abscindet instar fili*, (Coll. Jes. 38, 12.) scil. *Deus animam ejus* (quod sequitur).

liation and perseverance which you have prescribed to me, that God doth actually hear, and visibly answer, his prayer? This, according to your principles, should be the case; but is it so?

Alas! how little do you, my severe criminators, know, how little can you inform me, respecting the proceedings of the Almighty! From what I have got to relate, you may correct your error, and attain to a more just conception of the mystery of God's providence.

11. I will instruct you concerning the hand of El;  
What is with Shaddai I will not conceal.

In order, therefore, to refute the wrong notions which his friends entertained of the dealings of God, Job, still referring to facts which they could not but have known, appeals to themselves, whether their principles, which he summarily relates, were not practically proved to be altogether a false theory respecting Providence?

12. Lo, you have yourselves all of you been eye-witnesses!  
Why, therefore, would you vainly<sup>a</sup> raise a vapoury delusion<sup>b</sup>?

You know, from your own experience in life, that the scheme of Providence is not as you state it. It is a vain and false imagination of your own, which you have, with deceit and falsehood, stated against me, in order to condemn me. As the ori-

<sup>a</sup> Or, תהבלו, הבל, "vainly imagine this unreality."

<sup>b</sup> 'Vaporize a vapour,' or 'delusively swell out the *mirage*,' or vision of water in the desert. Vapor ille, aquæ non absimilis, super arenâ deserti apparens, quo peregrinatores, aquam siti-entes, sæpe cum vitæ suæ periculo falluntur. SIM. LEX. HEB.

ginal seems to intimate, you are supporting a system which, like the vapoury illusion in the desert, deceives and disappoints, with the appearance of waters, the thirsty travellers who are not aware of the deception. Job proceeds to state, as I have observed, in a sort of recapitulation, his friends' hypothesis of the scheme of Providence, which he compares, for its unreality, in all the experience of mankind, to the 'mirage,' or 'spectre of the desert'<sup>a</sup>.

13. " This is the portion of the wicked man with El,  
" And the inheritance which oppressors receive from Shaddai :
14. " If his children be multiplied, the sword awaits them ;  
" Or, his posterity shall not be satisfied with bread.
15. " Those of his, that escape ' from the sword', shall  
" be entombed by the pestilence,  
" And no widows shall make lamentations<sup>c</sup>.
16. " If he shall pile up silver like sand,  
" And lay up raiment like dirt,
17. " He may lay it up, but the just shall wear it,  
" And the silver the innocent shall divide.

<sup>a</sup> Dr. Kennicott observes, " the eleven verses which conclude the twenty-seventh chapter, and are now given as the words of Job, cannot have been spoken by Job ; because they contain such a doctrine as Job himself could not hold, and which indeed he expressly denies : namely, that *great calamities prove great wickedness*." He supposes them to be a third reply of Zophar's. But to take them as a recapitulation, obviates every difficulty, without any conjectural emendation of the text.

<sup>b</sup> שׂר, like the Arabic شَرَّ, to flee from the sword.

<sup>c</sup> There shall be no widows in his house to celebrate the funeral rites.

18. " He hath built his house as a moth-worm,  
" And as a booth which the watchman constructeth.
19. " He may lie down rich, but he shall not gather ;  
" He awaketh, and nothing is there of his.
20. " Terrors shall overtake him as a flood,  
" At night a tempest shall snatch him away.
21. " An east wind shall carry him off as it passeth,  
" And whirl him headlong from his place<sup>a</sup>.
22. " Ay, it shall drive upon him, and not spare,  
" Lest he should escape by flight from its grasp.
23. " Every one shall clap his hands at him,  
" And shall hiss at him from his place."

Such a visible retribution, their hypothesis required ; but nothing like this appeared in the actual state of things, as themselves must know from their experience. They had imagined an unreality. Those who embraced such principles, and trusted to them, expecting to see them realized in life, would be in the situation of the traveller in the desert, who discovers what he had supposed, at a distance, to be waters, to be, on his near approach, nothing but an airy mist.

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#### SECTION XVII.

*Job states it as his opinion, that to understand the ways of Providence is a wisdom which is placed beyond the researches of man.*

WHAT scheme would Job then substitute, in the room of that of his friends, in order to explain the ways of Providence to man? He has none to

<sup>a</sup> See Mr. Good, who refers the metaphor of this sudden destruction of the wicked to the wind called the Levanter.



offer ; he holds the present dispensation of the Divine government, in the affairs of men, to be everywhere involved in such mystery, that no man can hope to understand or explain it. The wisdom of the Divine proceedings is, therefore, he maintains, a matter far removed from every research of the human understanding. Whatever be the result of man's sagacity, of the spirit of discovery, and of enterprise, which he hath shown in penetrating the secret productions of nature, and, by wonderful and indefatigable skill and industry, turning them to his account ; in this pursuit he will ever fail. The wisdom of the Divine proceedings, that is, the knowledge of God and of his ways, will ever escape him, and be a secret which he cannot penetrate to discover. Such is a general view of the argument of the following chapter.

Chap. xxviii. Ver. 1. There is, indeed, a mine<sup>a</sup> for silver,  
And a place ' where' they wash for gold<sup>b</sup>.

2. Iron is taken out of the earth,  
And the stone poureth forth copper.

<sup>a</sup> Fodina. SIM. LEX.

<sup>b</sup> *ppî*, to liquefy, or strain off, denotes, I conceive, not the melting, or refining of the metal, but the liquefying and drawing off the soil, which is found to contain the gold, a method still practised to obtain this precious metal. " Where water of a sufficiently high level can be commanded, the ground is cut into steps ;" " on each step stands six or eight negroes, who, as the water flows gently from above, keep the earth gently in motion with shovels, until the whole is reduced to liquid mud, and washed below. The particles of gold contained in this earth, descend with it into a trench below, where, by reason of their specific gravity, they quickly precipitate. Workmen are continually employed at the trench, to remove the

3. He diggeth deep<sup>a</sup> into darkness,  
And exploresth every inmost recess<sup>b</sup>.  
The stones of darkness, and of the shade of death<sup>c</sup>.

Great has been the ingenuity of man in discovering these valuable productions, and in bringing them from the places of their concealment.

4. The torrent bursts forth from the base of the mountain<sup>d</sup>,  
'Its waters' are displaced by the foot<sup>e</sup>,  
They are drawn off, they recede before man !

Great, again, is the art and ingenuity of man, and great the fruits of his persevering labour, in the constructing of waterworks, and diverting great rivers from their courses, to supply his need, or improve the cultivation of the soil ; or, as some understand it, to draw off water from the mines, which, upon the whole, seems the best application.

stones, and clear away the surface ; which operation is much assisted by the current of water that falls into it. After five days' washing, the precipitation in the trench is carried to some convenient stream, to undergo a second clearance, &c." See account of the gold mines of Jaraqua, in *Mauve's Travels in the Interior of Brazil*, and compare *Goquet's Origin of Laws*, &c. Book xi. chap. 4.

<sup>a</sup> Mr. Good considers קַצ as a verb, "man delveth." שֶׁם I take in its primitive sense, "in loco remotiore, from שָׁמָּה, Hebræis inusit. Arab. سَلَّ altus fuit et consequenter remotus fuit." SIM. LEX.

<sup>b</sup> הַכְּלִית extremitas, etiam *intimum* alicujus rei.

<sup>c</sup> We discover here the meaning of the phrase, the shade of death. It is a figurative expression for the most intense and permanent darkness.

<sup>d</sup> גִּר radix, basis vel pes montis, ex Arab. גִּרְגֵּר basis montis. SIM. LEX.

<sup>e</sup> "As Mr. Parkhurst supposes, some machine worked by the foot, to carry off the waters from the mine."

5. The earth, out of which cometh forth food,  
Even its under-strata, is turned up as it were fire.

Alluding, probably, to beds of sulphur, bitumen, or coal, that the sagacity of man had already discovered in the bowels of the earth.

6. The bed of sapphire are its stones,  
And the dust of gold to him.  
7. A path ‘hath he,’ which the eagle hath not known,  
And on which the eye of the falcon hath not glanced,  
8. The wild beasts have not trodden it,  
Nor hath the fierce lion passed over it.

The allusion is still, no doubt, to the excavation of the miner in search of gems and the precious metals. Already had the superior intelligence of man discovered itself in these researches; he was, indeed, ‘wiser than the beasts of the field;’ and, however small might then be the fruits of human skill and industry in the art of mining, in comparison of its progress at this present day, yet its first efforts would be viewed with a proportionate admiration in these remote ages.

9. Against the solid rock he putteth forth his hand,  
And turneth up the foundation of the hills.  
10. Through the rocks he cutteth out channels,  
And every precious ‘thing’ doth his eye discern.  
11. He restraineth the oozing of the streams<sup>a</sup>,  
And concealment shineth with light<sup>b</sup>.

All this has the persevering art of man achieved.  
But still it may be asked:

<sup>a</sup> He bindeth up the dropping tears of the rills.

<sup>b</sup> Mr. Good translates these lines:

He restraineth the waters from ooizng,  
And maketh the hidden gloom become radiance.

12. But this wisdom, where can it be found,  
And where is this place of understanding<sup>a</sup> ?
13. Mortal man knoweth not its path,  
Nor can it be found in the land of the living.
14. For the depth saith, "Not in me is this ;"  
And the sea saith, "It is not with me."

The sagacity that has invented the miner's art has not discovered it, where the human race inhabit; the depths they have penetrated to, have not disclosed it; the waters of the sea, which have added many precious productions to the treasures of the land, have not yielded this; nor has its surface, passed over by the adventurous mariner, who has brought to us so many new and rare productions of foreign countries, ever afforded this. No; the merchant, in the interchange of the articles of commerce, has never met with that wisdom which explains the dealings of God.

15. Sealed-gold<sup>b</sup> is not given in exchange for it,  
Nor is silver weighed for its purchase.

<sup>a</sup> Perhaps,

"Where is *the bed* of understanding,"

and in the following line :

"Man knoweth not its *vein*."

<sup>b</sup> We have four terms for gold in this passage, זָהָב, כֶּהָם, כֶּנֶר, and כֶּנֶן. Though interpreters are not exactly agreed as to their different meanings, there is no doubt the terms in this passage distinguish the different states of purity in which this precious metal was in ancient times exposed to barter by the merchants. If כֶּנֶר be derived from the Hebrew כָּנַר, 'to enclose,' whence כֶּנֶר, 'an enclosure;' we may suppose it to refer to those small packages, or sealed up quills, in which gold-dust is sometimes, to this day, exposed to sale by those who collect it. If with Simon we derive from the Arabic כֶּנֶר, 'rubuit,'

16. It is not set out<sup>a</sup> with the ingot of Ophir,  
With the rare onyx, or the sapphire.
17. It is not arranged 'against' bright gold or crystal,  
Nor, as an exchange, 'with' vessels of pure native  
gold.
18. It is not mentioned with coral and pearl ;  
Ay, to draw forth wisdom, is more than rubies  
' can do.'
19. It is not arranged against the tophaz of Cush ;  
For the pure ingot it is not set out.

Our traffickers and merchants have never procured it ; amongst all the precious articles of their commerce with distant nations, they have never met with it ; nor could the exhibition of the costliest goods or ornaments, or most valuable jewels, ever

' aurum rubrum sive rutilum,' ' red gold.' It denoted, probably, gold containing a mixture of copper. And we are informed \*, that at present, among the eastern nations, it is customary for the dealers in gold, for want of skill to refine it, to exhibit it for sale with whatever combination of other metal they find it. כהם of Ophir, taking Mr. Parkhurst's explanation, ' marked,' or ' stamped,' may denote gold brought from that celebrated mart, and known by the stamp, ' ingot, or bullion of Ophir'. And as we meet with the same term, together with the epithet ' pure,' טהור כהם, perhaps the ingots of Ophir were of different degrees of purity, according to the standard denoted by the stamp. זהב is a very general term for gold, from a root that signifies to ' shine,' or ' glitter.' פן from פנח, abstergere, inundare, is supposed to denote that gold which is found pure in its native state.

<sup>a</sup> סלה signifies strictly ' to strew,' or ' lay on the ground,' as the Moors and negroes in Africa still do the goods that they barter against each other, till both parties are satisfied with the exchange.

\* Marsden's History of Sumatra.

draw it from its concealment, in the view of its being offered as an exchange<sup>a</sup>.

20. This wisdom, then, whence does it come,  
And where is this place of understanding :

21. Since it is hid from the eyes of all living,  
And concealed from the birds of the heavens?

Wisdom and understanding, we shall not fail to bear in mind, applies to that knowledge of God and of his ways, which can unravel the mystery of his

<sup>a</sup> We have, in this remarkable passage, the 'most ancient picture of the commerce of the world. All ancient authors agree, that maritime trade, and the art of navigating the seas for that purpose, began first to be developed, either on the coasts of the Mediterranean, by the Sidonians, the descendants of Sidon, the eldest son of Canaan, or by the inhabitants of the eastern coast of the Red-sea, afterwards called Idumea. Speaking of the inhabitants of this country, Professor Goguet observes, "it is certain, that they applied themselves to it,"—to "a sea-trade,"—in the earliest ages. We have evidence of this both in sacred and profane writers. These last are almost unanimous in considering Erythras as the inventor of navigation. They fix the place of his residence towards the eastern parts of the Red-sea. The situation of Job could have been at no great distance from this earliest seat of commerce ; and, not unlikely, was placed near to the track of communication between the two great marts of the foreign trade in the most remote antiquity—Sidon, on the coast of Canaan, and the ports of Arabia, on the Red-sea. This will account for the progress of the arts, and for the frequent allusion to ships, and to the precious productions imported from foreign countries, which we meet with in this book. It accounts, also, for the circumstance, that at this very early period the 'travelling companies of Saba and Taman already traversed the deserts of Arabia;' and, that its ruder inhabitants were so soon addicted to their accustomed pillage. How uniformly has the most civilized part of the world been fixed upon by Providence for the site of the church of God!

providence, and show the sure reward of them that diligently seek him, as well as his judgment on transgressors. Of this wisdom, Job maintains, nothing can be learned by any researches of man, or from all the experience of life; in short, this present world does not contain the elements of this knowledge. But we shall know it hereafter. That state, which we believe to succeed to this present life, is alone capable of giving any information about it.

22. Destruction and Death ‘alone’ have said,  
 “ With our ears we have heard the report of it.  
 23. “ Elohim hath distinguished<sup>a</sup> its path,  
 “ And HE knoweth its place.  
 24. “ For HE can see to the extremities of the earth,  
 “ Beneath the whole heavens can he behold.  
 25. “ When he made a balance for the wind,  
 “ And disposed the waters by measure;  
 26. “ When he made a decree for the rain,  
 “ And a track for the lightnings of the thunder;  
 27. “ Then did he see and survey it,  
 “ He disposed it in order, and also explored it<sup>b</sup>.  
 28. “ And to man he hath said,  
 “ Lo, the fear of the Lord<sup>c</sup>, that is wisdom,  
 “ And to depart from evil understanding.”

This sublime speech, which, I think, should be considered as put into the mouths of Destruction and Death, plainly declares the opinion of Job; that, in order to understand the wise plans and scheme

<sup>a</sup> Or, according to another reading, ‘has disposed, or established its path,’ or, ‘the place where it will be found.’

<sup>b</sup> Investigated it.

<sup>c</sup> אֲדֹנָי, another epithet of Deity, signifying, from its common usage, ‘lord,’ or ‘master.’

of the Almighty, we must wait “ the great teacher, Death.” Then shall we know why ‘ things are as they are,’ and understand God’s treatment of mankind, both of the just and of the unjust. “ Known unto God are all his ways from the beginning of the world.” The same wisdom, which has created and arranged the phenomena of the heavens, has fixed the eternal destinies of men; but ‘ no man can understand love or hatred by all that is before him;’ ‘ there is one event unto all, to the just and to the unjust, to him that feareth God, and to him that feareth him not.’ But death will lead to the explanation of all; it will be seen in an after-state. All that God has thought fit to reveal to man, in his present state, is, that the fear of the Lord—true religion—is his wisdom, and to depart from evil will manifest the best understanding. So far we know; for all other explanation we must wait: the course of this world is not so ordered, as to discover the equity of the moral government of God. We must look for the proper compensation in a life to come, for whatever has been wrong in this present world.

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#### SECTION XVIII.

##### *Job's Reflections on his former Prosperity.*

Chap. xxix. Ver. 1. And Job continued to carry on his parable, and he said :

2. O that it were with me, as in former months,  
As in the days when Eloah protected me !



3. When he caused his lamp to shine over my head,  
And by his light I could walk through darkness<sup>a</sup>.
4. As it was in the days of my in-gathering<sup>b</sup>,  
When the counsel<sup>c</sup> of Eloah was over my tent.

That is, when I not only gathered the fruits of my land in their season, but, by the blessing and superintendent care of God, enjoyed them in peace and safety.

5. When my strength<sup>d</sup> was yet in me,  
My children surrounded me.
6. When my path was washed with wine,  
And the rock poured me out rivers of oil.
7. When I came to the gate of the assembly<sup>e</sup>,  
When I took my seat in the broad place.

Job, in his prosperity, had been one of the chiefs of his people; he had been the object of universal respect, whenever he appeared at their public meetings, for judicial or other public business.

<sup>a</sup> Or, from the Arabic, and by his light darkness was lightened.

<sup>b</sup> Or, "of my abundance," "*felicitas opum incrementum, ex significatione radicis Arab. הרף* lucratus est in 4 conjug. projecit felixque fuit opum incremento ac bene habuit. Melius Schultens, a rad. Arab. הרף, in cha. collegit fructus autumnales, &c. SIM. LEX.

<sup>c</sup> Or, 'the consultation of Eloah.' Mr. Good, "When God fortified my tent;" or, "the confirming of Eloah." From יצר firmatur statuit, trop. tutum, invictumque præstitit.

<sup>d</sup> From the Arabic שר, שָׁר; see Mr. Good.

<sup>e</sup> See under קרא, קרה, and their derivatives. The gate, we well know, was the court for all public business: the הריב was a wide open space near the gate, where the markets, and, perhaps, the more public assemblies were held.

8. The young saw me, and concealed themselves,  
And the aged arose where I stood <sup>a</sup>.

The younger, awed by respect, retired, and  
“shrunk back from his immediate circle, where  
the aged stood up around him.”

9. The chiefs refrained from speaking,  
And laid ‘their’ hand upon their mouth.  
10. The leaders suppressed <sup>b</sup> their voice,  
And their tongue cleaved to the roof of their mouth.  
11. For the ear heard <sup>c</sup>, and paid me marked attention <sup>d</sup>,  
And the eye saw, and was fastened upon me <sup>e</sup>.  
12. Because I would deliver the afflicted when he cried,  
And the fatherless, and him that had no helper.  
13. The blessing of them who were perishing would come  
on me,  
And I was wont to make the widow’s heart to sing for  
joy.  
14. I put on justice, that it should be my vestment,  
As a robe and a crown was my equity.  
15. I was eyes to the blind,  
And feet was I to the lame.  
16. I was a father to the poor,  
And the cause of a stranger <sup>f</sup> would I search into.

<sup>a</sup> Mr. Good, “ranged themselves about me,” reading עמרי  
for עמרן.

<sup>b</sup> Concealed it, i. e. by lowering it.

<sup>c</sup> ‘For the ear heard,’ i. e. ‘every ear,’ &c.

<sup>d</sup> From the Arabic *أشهر*, *præhabuit aliquem alteri, quasi  
eminentiae notâ illum insignavit ut ab altero distinguatur.*  
“It blessed me.” Mr. Good.

<sup>e</sup> It hung upon me. Mr. Good. “Kept again and again  
looking upon me”

<sup>f</sup> Or, ‘the cause which I did not know,’ or, ‘of him I knew  
not.’

17. And I would break the jaws of the wicked,  
And let loose the prey from his teeth.

A finished picture, it must be acknowledged, of that integrity and public virtue, which, when united with power and spirit, was likely to command the respect of all. It did do so ; and Job was happy in the many testimonies he received of the universal approbation of his fellow-men, and he anticipated nothing less than a long continuance of prosperity, as well from the good will of his fellow-creatures, as from the perpetual dew of the divine blessing.

18. Then I said, “ I shall die in my nest,  
And multiply my days as the sand.  
19. My root is expanded to the waters,  
And the dew shall lodge at night on my boughs.  
20. My honours are fresh upon me,  
And my bow shall be renewed in my hand.

I thought I might count on lasting prosperity, so permanent and inexhausted seemed to be the sources of my wealth ; especially, so well established was I in the good opinion and fond attachment of all my countrymen, that I little feared a reverse.

21. For me they listened, and attended,  
And were silent on my admonition :  
22. After I had spoken, they replied not,  
But my speech dropped upon them ‘ as the dew :’  
23. Ay, they expected me as the rain,  
And opened their mouths as for the showers of the spring.

24. I would laugh with them<sup>a</sup>, and they could not contain themselves;

The light of my countenance they met not with depression<sup>b</sup>.

25. I chose their course, and sat 'as' chief<sup>c</sup>,

And I pitched my tent as king in the troop,

I was as he that condoleth with the mourners<sup>d</sup>.

So great was formerly the respect and veneration which they all entertained for him, that his influence over them, and the authority of his example, was unlimited. How could he have ever imagined that he should, in the midst of the same people, or at least in the same spot, become an object of scorn and contempt?

<sup>a</sup> Or, 'if I laughed, or smiled upon them,' "they were no longer 'stiff,' 'rigid,' or 'immoveable,' i. e. they were altogether the contrary, they were active, lively, gay," and playful." Mr. Good.

<sup>b</sup> Literally, "they lowered not the brow; their looks cast not down, the cheerful countenance I presented to them."

<sup>c</sup> ראש, *ras*, a term still used in the eastern language for a chief, or governor. The whole is an exact picture of Arabian manners at this day. In the public council, the chief sits in the middle of a ring, which his tribe forms round him. In like manner, in their encampments, their tents are often pitched in a distant ring round that of the Sheik.

<sup>d</sup> 'The condoler with the mourners' should certainly form a parallel with the above. I conceive the reference is to the person who led the doleful cry and lamentations used at funerals, &c. He struck up the dirge, and gave the note, "ὦ στερ—εν χορω δε κόνυφάδος," and all imitated him in his tone and gestures, and followed him in all his variations. This completes the picture of Job's former influence over the manners and opinions of his countrymen.

## SECTION XIX.

*With his late prosperity, Job contrasts his present contempt and misery.*

SUCH an event, however, had actually come to pass. The vilest now despised Job.

Chap. xxx. Ver. 1. But now they have made their sport of me,

Those who are less than me in years !

Whose fathers I had scorned

To place with the dogs of my flock !

The former object of so much respect was now, in the season of his adversity, become the contempt of all his neighbours, and an object of their wanton insults : and it aggravates much the description of this reverse, according to the manners of ancient times, to tell us, that his years were not respected by the younger. There is evidently, also, a particular class of young people in his neighbourhood, of whom Job especially complains. He describes them as having suddenly risen from a very abject class of society. This fact, I think, discovers itself to us, and it throws much light on the following verses,—that the sudden overthrow of Job, “ the greatest of all the men in the east,” had produced a kind of revolution in the state of the country, and that some predatory tribe, in the adjoining parts of Arabia, of a very base and abject character, taking advantage of the destruction of the ‘ exceeding great household’ of Job, had enlarged their borders, and, from the adjacent desert, whither they had been driven, had spread themselves over

the more fruitful country, where the seven thousand sheep, the three thousand camels of Job, with his five hundred yoke of oxen, and of she-asses, had formerly pastured. Job designates the fathers of his young deriders, as not having been worthy to be set with the dogs of his flock ; and he dwells upon the description of this upstart tribe, from whom he was receiving so many insults. He tells us why they were not fit to be employed in the lowest offices about his flocks, which, perhaps, from their extreme poverty, they would have been glad to have occupied.

2. Ay, what strength of hand had they 'to offer' me ?  
In them it had perished by premature age<sup>a</sup>.
3. And in the hunger of the barren rock<sup>b</sup> were they  
gnawing the dry morsel,  
In a land<sup>c</sup> desolate and waste.
4. Plucking the salt-wort<sup>d</sup> from off the stalk,  
And the roots of the retama<sup>e</sup> for their food.

<sup>a</sup> בָּלָה כְּהָסֵר, I take the words together, the effects of old age brought on by want and famine. בָּלָה in Hebrew, is used generally for old age, as chap. v. 26. ; but, on reference to the Arabic كَسَح, we discover its proper meaning to be 'the contracted, shrivelled, or wrinkled state of the countenance,' whether from old age, grief, or any other cause. In this passage, I have no doubt it describes the effects of the hard and austere fare, on which these wretches, driven from the more fruitful parts of the country, had been obliged to subsist. The picture given by M. Volney, of the Arab of the remote desert, will much illustrate this scripture.

<sup>b</sup> 'Flinty famine.' Mr. Good.

<sup>c</sup> אָמֵשׁ, 'ager.' Compare Syr. אַמִּישָׁא, ager. "Cf. Schindleri Lex. et Heath in loco." SIM. LEX.

<sup>d</sup> Supposed to be the 'halimus,' or 'sea-purslain,' a salt herb

5. 'Men' would drive them from the midst of them,  
And cry after them as 'after' a thief<sup>f</sup>.
6. That they might dwell in the rough places of the torrent<sup>g</sup>,  
In the caves of the earth, and in the rocks.
7. Among the bushes they brayed,  
Under the thorns they huddled together<sup>h</sup>.
8. Children of crime ! ay, children of infamy,  
They had been beaten out of the country.
9. But now I have been their song,  
And become for them a term of reproach.
10. They have abhorred me, and gone at a distance from me,  
They refrained not to spit in my presence<sup>i</sup>.
11. For my cord has been opened<sup>k</sup>, that it may afflict me,  
And they have slackened the curb before me.
12. On the right have risen up the youth<sup>l</sup>,  
And thrust away my feet<sup>m</sup>.
13. They have cast up for me paths of destruction<sup>n</sup>,  
They have destroyed<sup>o</sup> my road, that I might fall from  
on high<sup>p</sup>.

of the desert, the tops of which were eaten in occasions of extreme distress. See PARKHURST.

<sup>e</sup> As it is thought, a species of *genista*, or broom.

<sup>f</sup> Mr. GOOD, "they were cast out from the people," "they slunk away from them, like a thief."

<sup>g</sup> Or, 'the horrid, tremendous places.' "Fearfulness of the steeps." Mr. GOOD. 'Vallis arboribus obsita,' vel 'locus impervius,' propriè 'locus obstans incedenti.'

<sup>h</sup> Mr. GOOD.

<sup>i</sup> 'The highest insult among the Orientals.'

<sup>k</sup> On certain occasions, a cord is drawn across the door of a tent, and universally respected as barring all excess. I imagine this to be the allusion, reading יתרי. The riding into the tent, or dwelling, was also another great indignity.

<sup>l</sup> Or, the petulant youth. See SIM. LEX.

<sup>m</sup> Or, perhaps, "thrust out their feet in order to throw me down," 'excusserunt.' SIMON.

<sup>n</sup> Or, 'of their destruction,' containing some dangerous trap of theirs, which may throw me down.

<sup>o</sup> "Subverterunt." SIMON. 'Tear up.' GOOD.

<sup>p</sup> להתי, from הרה, sidit, ex alto decidet, "היה, 'calamitas

14. They have attacked me on a sudden<sup>a</sup>, there was no help against them,

As a wide breach they came upon me :

15. A tumultuous ruin<sup>b</sup> they have rolled themselves along,  
Which has been overturned upon me with alarm<sup>c</sup>.

Such was the strange reverse that Job had experienced, and such the insults to which the, so lately, much-venerated patriarch was now exposed, from the lowest of the rabble, which possessed the country where he had formerly reigned as chief.

My munificence<sup>d</sup> has gone by like a breeze,  
And my welfare has passed away as a cloud.

All my greatness and prosperity is so departed,  
as to be entirely extinct, and to return no more.

16. And now my soul has been dissolved within me<sup>e</sup> ;  
Days of affliction have seized upon me.

17. Nightly hath my substance been eaten from off me,  
And my corrodings have known no rest.

18. With great force must my garment be stripped off<sup>f</sup>,  
Like a tight vest would it gird me about.

mea.” SIMON. Perhaps, that ‘ I might meet with an accident.’

<sup>a</sup> יָעִילוּ pertinet ad rad. עָלָה Arab. ‘ repente invasit.’ SIM. LEX.

<sup>b</sup> Mr. Good, from the Arabic, renders רָחַת, ‘ a ruin,’ in this place. שָׂאָה, ‘ disruptus,’ ‘ laceratus cum fragore,’ (v. c. de veste, muro, cet.) SIM. LEX. Perhaps, ‘ beneath, with a loud crash, they roll themselves along.’

<sup>c</sup> הִתְפַּךְ, Hoph. conversus est, Mr. Good renders, “ the turn is come, destructions are upon me.” I have sometimes thought it should be rendered as a single line by itself, making the last line belonging to a triplet, and concluding the subject. “ What a reverse ! I am overwhelmed with confusion.” But very probably, the whole describe the insults of the low rabble.

<sup>d</sup> ‘ Auctoritas mea.’ SIMON. ‘ My nobility.’ GOOD. The idea is that of an ‘ abundant, spontaneous flowing, united to the ideas of affluence and liberality ;’ see under נָרַב.

<sup>e</sup> Effundit se, “ my heart within me is melting wax.”

<sup>f</sup> See Parkhurst.



19. It has swelled <sup>a</sup> me into 'a mass' of dirt,  
And I have seemed to myself <sup>b</sup> as dust and ashes.

Thus Job again describes his painful and loathsome disorder. All this had he to bear, in addition to the remembrance of his losses, and the ill-treatment he received from his neighbours. Nor would God, in whom he trusted for salvation and the better life to come, condescend at present to hear his cry, but appeared as a determined enemy.

20. I have cried unto THEE, but thou wouldst not hear me ;  
I knelt <sup>c</sup>, but thou wouldst not regard me <sup>d</sup>.
21. Thou art turned into a most implacable enemy to me <sup>e</sup>,  
Thou hast persecuted me with the strength of thine hand.
22. Thou hast taken me up on the wind, and wafted me away <sup>f</sup>,  
Ay, THOU hast dissipated my substance.
23. For I have perceived that thou art bringing me unto death,  
And unto the house appointed for all the living.
24. —Ah ! but not to the grave will he stretch out his hand,  
When 'men' cry out in their calamity <sup>g</sup> !

<sup>a</sup> 'Ab הרה, intumuit.' My disorder, &c.

<sup>b</sup> Comparavi me, similis mihi visus sum. SIM. LEX.

<sup>c</sup> Literally, 'I stand.' But it is the attitude of prayer which is designated.

<sup>d</sup> "Thou lookest on upon me." GOOD. But I prefer the various reading ולא.

<sup>e</sup> "Inexorabiliter, durus et crudelis, (proprie effractor durus).

<sup>f</sup> הרכיבני is literally 'thou makest me to ride.' The metaphor is evidently taken from the dispersion of a heap of chaff, or other light matter, by a storm, or whirlwind.

<sup>g</sup> Or, "If under his afflicting providence, there is to them a cry." פירן, "calamitas ab eo immissa." SIMON. Mr. Good renders, "But not into the sepulchre will he thrust his hand."

Expressing, as I understand it, the greatest severity on the part of God against him; that though the stroke of his chastisement is mortal, yet he will not put an end to the life of his miserable victim, but suffers him to linger on in pain and torture.

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## SECTION XX.

### *Job's Remonstrance.*

IN this place, we should be careful to remark, Job's direct description of his sufferings finishes: he proceeds to what may be called his 'remonstrance.' To such a state of distress and misery am I reduced! But wherefore has all this come upon me? What can I have been guilty of, to deserve such treatment at the hand of God? He puts the question to himself, and proceeds to the examination of his character, with regard to several points. Suggesting various species of delinquency, he asks—Have I been guilty of this, or of this? no; far from it; my character and conduct have been totally opposite.—And thus, to the end of his address, Job still maintains his own righteousness.

He first asks—Have I been an hard-hearted, unfeeling man, who turned, with cruel unconcern, from the sufferings of my fellow-creatures? And is it this that has provoked God to afflict me?

25. Have I not wept at the day of adversity,  
My soul been grieved for the distressed?

Surely, there, "in its ruin, is freedom." Taking the various reading of ישיע.

26. That I looked for good, but evil came ;  
And expected light, but there came thick darkness ?

This he suggests ; admitting, that the absence of tender pity for the sufferings of others might be a sufficient cause to have induced God to cast down the unfeeling man, too secure in his prosperity. So thought the brethren of Joseph, when their conscience told them that God had visited upon them their iniquity : “ We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us.” But Job had not only no accusing conscience in this respect, but could boast an exemplary conduct through life, testifying a very opposite disposition. Prosperity had not hardened his heart, he had ever been full of compassion and tender feeling towards the afflicted.

27. My bowels boiled, and rested not,  
‘ When’ before me was the day of affliction.

28. I went mourning without a covering<sup>a</sup> ;  
I arose in the assembly, and cried aloud !

That is, I have been so moved at the sight of another’s distress, that I could not suppress my feelings, or conceal my griefs, or restrain myself in the presence of the public assembly—as it follows—so much did I take it to heart.

29. A brother was I to the Tanim<sup>b</sup>,  
And a companion to the daughters of the dirge<sup>c</sup>.

<sup>a</sup> חֲמָה, from the Chaldee ‘ to hide,’ ‘ shelter.’

<sup>b</sup> הַנִּים אֶת הַנִּים cauis ferus, medium tenens inter canem et vulpem, vel lupum et vulpem.

<sup>c</sup> יִנְיָ clānor, ab עָנָה clamare, canere, [in specie cecinit cer-

Tanim is sometimes applied to the monstrous productions of the deep, and to some species of serpents; but, most probably, it is used in this place as a term for the jackalls, or some other animals of that kind. By 'the daughters of the dirge,' or 'of the responsive song,' some suppose the female 'ostrich' to be meant; others, with more probability, 'the owls.' The reference to these animals, in the passage before us, is evidently on account of their doleful cry, from which peculiarity they afforded emblems of the piteous mourner. Such, Job would intimate, was he wont to be, when he witnessed the distresses of others. And he means, in the two next lines, to describe the strongest effects which could be produced by pity and sensibility on the human frame.

30. My skin was black upon me,  
     And my bones were burnt up with heat:  
 31. And my harp was 'exchanged' for lamentation,  
     And my pipe for the cry of them that weep.

This is certainly a most striking picture of a keen sensibility to the affliction of others. Job could say, that 'he had wept with them that weep,' and had ever most feelingly interested himself on behalf of others in their distress. His conscience, therefore, tells him, it is not for want of having exercised pity and compassion, that these sad reverses have overtaken him.

Again, he suggests other delinquencies, which

*tatim et per responsoria—clamare ita ut alter alteri respondit,*  
 'daughter of the doleful song,' or 'responsive chant,' used at funeral solemnities, may well apply to the owl.

might be supposed to have brought on him these judgments; but he declares his innocence of them: so that they are not the reason.

Chap. xxxi. Ver. 1. I made a covenant with mine eyes;  
And in what manner would I suffer myself to think on  
a virgin<sup>a</sup>.

‘To make a covenant with,’ implies a solemn engagement, religiously entered into with another, to do or not to do something, and the engagement was called a covenant, because it was sanctioned by the sacred rites of the institution of revealed religion, which went by that name. It may be compared, as has been observed, to the oath on the sacrament of later ages. It means here, that Job made a firm resolution, a solemn engagement, as it were, with himself, that he would not indulge an adulterous gaze. The second line, I think, expresses more: how often would he check his imagination, and not suffer the thoughts of his heart to dwell upon the consideration of a proposed object of temptation! Whether or no Job had apprehended the spiritual meaning of the seventh commandment, as explained by our Lord,—for the matter of the law was written upon his heart,—he evidently knew that commandment to extend to every species of fornication, and that the only security of his purity was to withdraw his eyes from temptation, and to restrain the imagination of his

<sup>a</sup> ‘Se intelligentem exhibuit.’ I can find no proof that נָזַר, may be rendered ‘ut ne,’ as Noldius and Mr. Good have supposed.

heart. This course had Job pursued, and he had been preserved from falling. Yet what had his chastity availed him; he now endured the punishment of the seducer or corrupter?

2. Yet what is the allotment of Eloah from above,  
And the inheritance of Shaddai from on high?

3. Is it not the heavy affliction of the wicked,  
And the dire calamity<sup>a</sup> of the workers of iniquity?

I have not been guilty of this crime, yet what is the portion which God has allotted me?—According to your hypothesis, it is the very judgment with which God is wont to punish the wicked; and hence you have pronounced me to be a wicked man!

Job next proceeds, with solemn appeal to God, to clear himself of every charge of hypocrisy, deceit, dishonesty, and corruption.

4. Can he not see my path,  
And survey all my steps?

5. If I have walked with falsehood,  
And my feet have hasted after deceit;

6. Let him weigh me on the balance of justice,  
And Eloah will know my integrity.

7. If my step should have turned from this path,  
And my heart have gone after my eyes,  
Or a blot had cleaved to my hands;

8. I might have sowed, and another have eaten,  
And my offspring have been rooted up.

If the fact were, that I had deviated from this path of justice and equity; if I had indulged my

<sup>a</sup> נָכַר malum, durum infortunium, ex significatione rad. Arab. נָכַר, 'difficile, durus fuit,' it. infelix fuit.—SIM. LEX.

Mr. Good translates, "Yea, a fate unknown to the workers of iniquities."

own wishes, to the violation of this right between man and man ; or if to my dealings had attached the stain of bribery, or of extortion ; then, indeed, according to your scheme of providence, what has happened to me, the loss of all my labours, and the destruction of my children, might have happened as a just retribution. But God knows my innocency.

9. If my heart had been enticed after a woman,  
And I had lain wait at the door of my neighbour ;
10. Had my wife been debased to another,  
And had others lain with her <sup>a</sup> ;
11. This, truly, had been wicked lewdness <sup>b</sup> ;  
Ay, this had been a crime demanding justice <sup>c</sup>.
12. This, truly, had been a fire that might have consumed  
to destruction,  
And might have rooted up all my increase.

Supposing, as you assert, inflictions to be the punishments for sin ; if I had been guilty of these abominable crimes, then, indeed, I might well have expected, in the way of justice, punishments like those which I now endure. But, though I suffer these afflictions, I have not been such a wretch.

13. If I had despised the right of my servant,  
Or of my maid, when they contended with me,
14. Then, what could I do, when El should arise ?  
And when he should visit, what could I answer ?
15. Did not he, who made me in the womb, make him ?  
Did not the same fashion us in the birth <sup>d</sup> ?

<sup>a</sup> See Simon on טָהַן and בָּרַע.

<sup>b</sup> For the particular force of נִזְמָה, compare Levit. xviii. 17. with Judges xx. 6.

<sup>c</sup> עֵקַן פְּלִילִים, literally, ‘ an iniquity of judges,’ iniquitas judicialis, i. e. dignam, in quam a judice inquiratur et animadvertatur.

<sup>d</sup> Or, “ cherish us in the matrix.”

A beautiful anticipation of the Gospel precept—"Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven, and there is no respect of persons with Him." Had Job, in the pride of his prosperity, infringed on these rights of his servants or slaves, then he might have expected, whenever God should arise to judgment, this just retribution; but that had not been the case.

Next follows an attestation of his charity.

16. If I had denied the wants of the poor,  
Or had caused the eyes of the widow to fail;
17. Or I had eaten my morsel alone,  
And the fatherless had not partaken of it :
18. When from my infancy 'HE' brought up me as a  
father <sup>a</sup>,  
And from the womb of my mother have I left her.

Had I thus treated the poor and destitute, I am sensible that my conduct would have been, at once, offensive, and ungrateful to God, who, in a much more eminent sense, as a father has brought me up, and on whose sustaining hand I have been cast ever since I was born. In how many respects can the mother do nothing for the child she has brought forth? In how many respects is the child left unto God from its mother's womb, as an orphan for him to support? Hence, to neglect the fatherless, as to what man can supply, is to betray a mind

<sup>a</sup> Compare Simon in יִמָּן.

Mr. Good has, 'behold, from my youth calamity has quickened me,'—'and from my mother's womb have I distributed it,'—the morsel. But for נִרְלָה, to quicken, there seems no proof.



forgetful of our daily dependence upon God, 'in whose hand our breath is.'

19. If I could see 'any' perishing for want of clothing,  
And there was no covering for the distressed :

20. If his loins had not blessed me,  
And he had felt no warmth from the fleece of my  
flock :—

then all this might have been supposed to have come upon me from the retributive justice of God.

21. If I had moved my hand against the fatherless<sup>a</sup>,  
Because I could see my help in the gate ;

if I had treated the destitute with violence, because I could command, by my influence, the decision of the judges, who sat in the gate, in my favour, then, indeed, I might have expected some just retaliation, like what I now suffer.

22. My shoulder might have fallen from its blade,  
And my arm been broken from its socket :

23. Truly, a heavy affliction 'from' God 'might have been' my dread,  
And the burden of it I could not have borne.

It might have been so, on your hypothesis of a retribution of Divine Providence in this present life.

24. If I had made gold my reliance,  
And have called the stamped ingot my trust ;

25. If I had been lifted up, because my wealth was great,  
And because my hand had gotten much ;

26. If I would look on the light when it shene forth,  
Or the moon increasing in brightness ;

27. And my heart been secretly enticed,  
And my hand been kissed to my mouth :

<sup>a</sup> The phrase *רָנַף עַל*, to shake the hand over, implies the actual employment of force, or violence.

28. This, too, 'had been' a crime demanding justice,  
For I should have denied El from above<sup>a</sup>.

The kissing of the hand to an object is plainly considered as a sign of religious adoration. The earliest apostacy of mankind from the worship of the 'invisible God' is known to have been an adoration of the luminaries of the heavens; and it is justly considered, as has been observed, a proof of the high antiquity of the Book of Job, that he makes mention, in this place, of no other species of idolatry; though his subject leads him to specify other such crimes, if they were known, and he could be supposed to have been polluted by them.

29. If I would exult at the destruction of my enemy,  
And bestirred myself when ill had befallen him.

Job is sensible that this had been displeasing in the sight of God; but of this he also clears himself.

30. But I gave not my mouth to transgression,  
In seeking his life with an oath.

This is, either to entangle him by "the words of an oath," imposed upon him to confess what would lead to his own destruction; or to bind myself by an oath to take vengeance on him.

31. If the men of my tent had not said,  
"Who is there, that has not been satisfied with his food?"

32. The stranger did not lodge in the street,  
I opened my doors to the traveller.

Job certainly means to clear himself from the

<sup>a</sup> Or have "denied El from on high." The Omnipresent God, 'whom the heavens, and the heaven of heavens cannot contain,'—'whose presence filleth heaven and earth.'

charge of having, in his affluence, been negligent of the laws of hospitality. The entertaining of strangers and travellers was ever, in these countries, a branch of this charity. The former verse may, perhaps, be differently understood; either as some accustomed proclamation of the attendants—‘ Who has not had enough?’—or, ‘ Oh, that there were of his flesh!’ Oh, that somebody would find out and bring some poor relation of his, who is not satisfied, for we are charged with his bounty!—This completes the picture of Job’s generous munificence.

38. If my land had cried out against me,<sup>1</sup>

And its furrows wept to each other;

39. If I had eaten of its strength without money,

Or had exhausted the breath of its managers;

40. Then might the thistle have sprung up instead of wheat,

And nightshade instead of barley<sup>a</sup>.

If the lands I cultivated had witnessed scenes of domestic tyranny and oppression; if I had used the labours of the poor, without a just remuneration; or had shortened their days, or impaired their health, by immoderate labours imposed upon them; then I might well have expected that ‘ the cry’ of their wrongs had gone up from my fields, and had ‘ entered into the ears of Jehovah Sabaoth; and the reverses that have happened unto me might, upon your scheme, in just retaliation

<sup>a</sup> I have imitated Mr. Good in the rendering of these two lines. But I cannot but be of opinion with Heath and Scott, that the passage stands in its wrong place at the end of the chapter; and I believe it comes in more naturally here than in any other place, and have accordingly transposed it.

have befallen me. But this has not been my character. Job now ends his protestation, by declaring, that there attached to him the guilt of no secret or concealed crime.

33. If I had concealed as to man my transgression,  
By hiding my iniquity in my bosom;

34. Because I feared the assembled multitude,  
And the reproach of the collected tribes dismayed me;  
Then would I be silent, and not come forth openly.

If I had concealed some secret sin from the eyes of men ; or, as many interpret the passage, ‘ like Adam,’ before the Lord God in the garden of Eden—if, for fear of public shame and contempt, I had contrived to conceal, from the knowledge of all men, some secret crime that I had committed ; in that case I should not be so bold in my present appeal to the all-seeing God ;—‘ I should have been silent, and had not come forth openly ;’—I should not, as I now do, come forth with this bold challenge and most earnest entreaty, that my case might be thoroughly made known. No ; but, as it is, with conscious integrity in the sight of God and man, I can say, with confidence,—

35. Oh, that a hearing were granted to me !

See my pledge with Shaddai ; let it be answered.

Referring, as in a former passage, to some ancient practice of judicial proceedings, where the defendant deposited some pledge with the judge, that he would clear himself of the charges brought against him, or would submit himself to pay the penalties of his injustice. “ Most pleased should

I be," says Job, "to have such an opportunity to meet my accusers at the just tribunal of God!"

36. And let my opponent transcribe his memorial:

Oh, if I would not carry it on my shoulders!

37. I would bind it round me as a crown<sup>a</sup>.

The memorial of my steps would I place before him;  
As one clear and confident<sup>b</sup>, would I approach to him.

The words of Job are ended; and they end, as we perceive, with a bold and unequivocal assertion, that, with respect to any accusation that could be brought against his moral and religious character, as the suggested cause of the calamities which had been brought upon him, he could appeal to God himself—should be delighted, could there be such an appeal. Without hesitation, as a man who had nothing to conceal, and who feared nothing that could be brought forth against him, would he enter the presence of his Judge. But, however confident, Job, we shall see, was mistaken. He said, in the face of his chastising Father, that he "had no sin;" but "he deceived himself, and the truth was not in him."

<sup>a</sup> The ancient crowns were fillets of gold, or bands of jewels bound round the head, or round the turban.

<sup>b</sup> נגיד, 'clarus, certus, indubius.'

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## PART THE THIRD.

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*Elihu, inspired by the Spirit of God, appears as an Arbiter in the Dispute.*

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## INTRODUCTION.

Chap. xxxii. Ver. 1. THEN these three men ceased replying to Job, because he was righteous in his own eyes. THEY still, probably, maintained their opinion, that some extraordinary crimes must have brought these, evidently providential, judgments upon Job; otherwise, on their hypothesis, they could not account for them, or reconcile them with the equity of the divine government. But since they had not been able to convict Job of any crime, and had now heard his solemn protestation of innocence, they have nothing more to offer. This leads to the introduction of a new character, a friend much more enlightened than the former three, and clearly claiming to speak by the inspiration of God. In him we shall expect to find a just arbiter in the dispute between Job and his three friends.

2. Then was kindled the anger<sup>a</sup> of Elihu, the son of Barachel, the Buzite, of the families of Ram<sup>b</sup>. Against

<sup>a</sup> Or, the warmth of displeasure excited in Elihu.

<sup>b</sup> The solution of the etymons of these proper names affords but little satisfactory evidence of the origin of Elihu.

Job was his anger kindled, because he had justified himself before Elohim <sup>a</sup>.

3. Against his three friends was his anger kindled, because they found not an answer, yet had condemned Job.

Elihu, we are told generally, was highly displeased with both the parties in this dispute; with Job, to whom he is now proceeding particularly to address his discourse, because ‘he had justified himself before,’ or, ‘rather than, God,’ or in opposition to God, as the inflicter of these chastisements; with the three friends, because they had not answered Job as they should have done, when they pronounced him guilty. Elihu, it appears, had been present during the whole debate.

4. Now Elihu had waited with Job while they were speaking, because they were older than he in days.

5. But when Elihu perceived that there was no answer in the mouths of these three men, then was his anger kindled.

Either the narrator means, that Elihu had waited, and took no part in the debate all the time they were speaking, because of their years, till now that

‘My-God-is-he,’ the son of the ‘Blessed-of-God,’ the Buzite, or, ‘the despised one’ of the families of Ram, ‘the exalted.’ From the names of Elihu and his father, we can only infer, that they were of a pious family, worshippers of *El*. If Ram, as some argue, be the same as Aram, he was the younger son of Shem, and gave his name to the ancient country of the Syrians; and it is probable, that it was his eldest son Uz, who had given his name to the country which Job inhabited. Buz is mentioned as the name of a country, Jer. xxv. 23: “Dedan, Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia.”

<sup>a</sup> The Septuagint version renders, *εναντιον Κυριου*, in opposition to, as the adverse party to the Lord.

they had nothing more to say ; or, that he had waited, after Job had made his last speech, for their answer to it, and felt highly indignant that they found nothing to reply.

He does not, we shall find, blame the friends for condemning Job, or bringing him in guilty before God, inasmuch as he was visibly suffering under his chastising hand. Elihu condemns him too, and is satisfied that the Almighty has just, as well as wise, reasons for afflicting Job. He maintains, generally, the doctrine concerning a retributive Providence over the affairs of men in this present life, as the friends had advanced. What stirs up the warmth of his displeasure is, that they have supported the cause no better ; and are now left without an answer in vindicating the ways of God.

6. And Elihu, the son of Barachel, the Buzite, answered and said:

I am young in days,  
And ye are very aged men ;  
Therefore I shrunk back,  
And was afraid to show my opinion to you.

7. I said, “ Days should speak,  
And the multitude of years should make known wisdom.”

8. Nevertheless<sup>a</sup>, the Spirit is that in man,  
And the inspiration of Shaddai, which must instruct them.

9. The great ‘in years’ will not be wise,  
Nor the aged make known judgment.

10. Therefore I have said, Harken unto me,  
I will show my opinion, even I.

<sup>a</sup> אַנְכִּי, nevertheless, ‘ the spirit itself in man, or which is in man, and the inspiration of Shaddai, must instruct them.’



11. Lo, I have attended to your words,  
I have been listening<sup>a</sup> all along to your instructions :
12. While you were searching out SAYINGS,  
Even on you did I hang for instruction<sup>b</sup>.  
And lo, no one hath convinced Job<sup>c</sup>,  
No one of you hath answered his words !
13. Lest ye should say, “ We have found out wisdom,”  
El will dispel him, and not man.

Elihu's apology for his speaking among his seniors, as we shall see below, is his consciousness that he felt the inspiration of the Spirit of God. He had modestly listened in silence, with the full expectation that the aged friends of Job would give him the proper instructions that his case required, and disperse his mistaken reasonings with proper answers. This he expected, from their years and experience ; but he had been disappointed. And now he feels fully convinced, that it is by a spirit of wisdom and revelation inspired from above, that the mind of man must be instructed in the things of God. The *sayings* of the ancients, beautiful and apposite as they sometimes were, had not humbled and carried conviction to the mind of the sufferer ; nor had these aged counsellors been able to answer fully the objections of Job. Elihu infers from this, that it is the intention of God to magnify the word of revelation on this occasion, and to teach men the necessity of his holy inspiration ; that the wisdom

<sup>a</sup> ‘ I suspended myself.’ GOOD.

<sup>b</sup> ‘ Throughout have I pondered you.’

<sup>c</sup> “ There is not a corrector of Job.” GOOD. One to set him right by arguments and proofs.

of the wise may feel itself to be nought, and the prudent may not boast of their understanding. For this reason they had not succeeded; God had reserved to himself the *dispelling* of Job. The expression is remarkable<sup>a</sup>, the ‘dispelling,’ or ‘dispersing him,’ as wind the chaff, the dry stubble, or the smoke. Job’s conceit of his own righteousness under the hand of a chastening God, which led to so many wrong positions respecting the dispensation of Providence, was the cloud and darkness to be dispersed in the mind of Job. God would not use the wisdom of the wise, or the understanding of the aged, to do this, lest it should boast; but he would inspire the tongue of one who felt himself little, and was probably so esteemed by his present companions, to address Job with words of efficacy and power. And how like to this often has been the dealing of God with his people in every age! ‘In the mouths of babes and sucklings has he ordained strength,’ and has revealed to the simplest what he ‘has hid from the wise and prudent.’

The case before us is but an early illustration of that declaration of the apostle—“In the wisdom of God, after that the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.” One who is sensible of his meanness in the presence of Job and his friends, is the ‘earthen vessel,’ on this occasion, to bear the ‘treasures’ of divine instruction to Job: which instruction God himself is pleased after-

wards to confirm with his own lips : not so much discovering, as we shall observe, new truths to the mind of the instructed, as conveying spiritual discernment to his soul ; so that he could read even nature and providence with new eyes. The conceit also of his own righteousness, or comparative goodness, we shall find to be, indeed, dispersed like chaff before the wind !

But as we are remarking, before God himself appears, he blesses the ministry of Elihu ; and he makes choice of him, that the effect of his inspiration may be the more apparent,—that ‘the excellency of the power may be of God.’—Elihu proceeds.

14. Now he hath not constructed sayings against me,  
Nor will I answer him with your speeches.
15. They were broken ; they no longer corresponded,  
Their resemblances had departed from them <sup>a</sup>.
16. Ay, I attended ; but they conveyed no meaning <sup>b</sup>,  
While they opposed, they no longer corresponded.

The discourse between Job and his friends, as we have often been led to remark, was conducted, especially on their part, by the construction, or application of parabolical sayings, maxims, and apophthegms, a favourite exhibition of skill, no doubt, among these ancient sages, and not unlike what has been observed, in later times, to be the mode of instruction and argumentation adopted by the oriental teachers. The ‘sayings’ of the friends

<sup>a</sup> They are dissipated, they no longer produce effect. The words had flitted away from them. Mr. Good.

<sup>b</sup> Literally, but they said nothing, they contained no answer.

were chiefly quotations from the wise sayings of more ancient times. Elihu seems to say he shall not have recourse to these authorities. Their 'sayings,' however excellent in themselves, he could not but remark, had become irrelevant, and void of proper application to the case of Job; they did not properly respond to the speeches of Job, as by the laws of argument they should have done. They were still urged in opposition, and made, with all the formality of regular reasoning, 'to take their stand,' as it were, against what Job said; but they answered nothing: the correspondence and relation, that should have been between the argument and the reply, was no longer contained in them; they had lost, in fact, in their mode of applying them, the force of maxims, 'aphorisms,' or 'paraboli- cal sayings:' and a reference to the speeches of the friends will convince us, that this censure of Elihu was well deserved. Their ancient 'sayings' contained many good things; but, after a certain time, they are found to lose all point and application as replies to the arguments of Job.

Elihu continues, with expressions of great modesty, but still with a consciousness that his mind sustains the inspiration of the Holy Spirit.

17. I will answer, even I, for my part,

I will declare my opinion, even I.

18. When I was full of sayings,

The Spirit within me compressed me.

When I was fully prepared to answer, from these same repositories of ancient wisdom, I felt a re-

strait within me. The Spirit of God sealed my mouth.

19. Lo ! my breast is ' now ' as wine, that cannot get vent,  
It would burst as new bottles of skin !

20. I must speak, that I may find relief,  
I must open my lips, and reply !

A picture of the inspired prophet, 'labouring with the goodly theme,' and unable to suppress or hold any longer the dictates of the spirit of inspiration, which had seized on the faculties of the man, this, the reader will recollect, is agreeable to many representations, in other scriptures, of the same phenomenon ; and very much resembles the idea which the ancient heathen writers had received respecting the circumstances of the person inspired.

21. I must not now respect the person of a mortal,  
And must use no compliments to man <sup>a</sup> ;

22. For I know not, should I use compliments,  
How little my Maker will esteem me !

Elihu's situation among his seniors might, in ordinary circumstances, have restrained him, according to the courtesy of the times, to have kept at a respectful distance, and to have observed some forms of speech, which would have hindered him from expressing plainly his sentiments to such a person as Job. But he should little consider the

<sup>a</sup> כנה, Parkhurst observes, is " properly to call a person by a name that does not belong to him, and that generally in compliment, or flattery." Scott quotes in illustration from Pococke, " The Arabs make court to their superiors, by carefully avoiding to address them by their proper names, instead of which, they salute them with some title or epithet expressive of respect."

dignity of his mission, and should be most unworthy to carry a message from God, if any considerations of the rank, or quality, or age, of those whom he was to address, influenced him to withhold a plain and full declaration of the truth.

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### SECTION I.

#### *Elihu's First Address.*

Chap. xxxiii. Ver. 1. HEAR, therefore, I pray thee, O  
Job, my speech,

And to all my words give ear.

2. Lo, now, as I open my mouth,  
My tongue speaketh on my palate ;
3. Straightway my heart findeth words <sup>a</sup>,  
And my lips with purity tell forth knowledge.
4. The spirit of El hath wrought upon me,  
And the breath of Shaddai hath quickened me <sup>b</sup>!

Elihu describes here the effect of the divine inspiration upon him, with some degree of astonishment to himself;—"His heart was inditing of a good matter," and "his tongue was the pen of a ready writer:" it seemed to move without the aid of his volition. The inspired conception of his understanding seemed to find its own words, and his expressions flowed from his lips without hesitation, or effort, or any mixture of his own, that might impair the purity of the sacred oracle which he was to utter. The spirit of God had wrought upon him, it was 'actuating' his human faculties, and was

<sup>a</sup> "The Hebrew *אמר*, is here a verb, and not a substantive." GOOD. Perhaps, "direct from my heart 'are' my words." 'My lips without alloy utter knowledge.'

<sup>b</sup> "Hath worked me up, and 'animated,' or 'actuated' me."

giving the impulse of a new life to his soul. So that it was not he who spoke, but the Spirit of God within him.

5. If thou shalt be able, refute me ;  
Set in order before me, stand firm.

Job has now the opportunity, of which he expressed himself so desirous, that he might plead his cause before God, and hear what he would say, confident that he should be justified before him.

A messenger, inspired by the Spirit of the Most High, is now sent to address him on behalf of God. He is invited, if he can, to reply, and to take his stand as the determined defender of his own righteousness, and of the wrong grounds he had been driven to take against the doctrine of a righteous Providence. For we shall remember, that this is the main argument that Job maintained against his friends:—That no delinquency of his had brought upon him the judgments which he suffered ; that these judgments, as distributed by God in this present world, were not for the punishment or the chastisement of offenders ; but must be referred to the arbitrary pleasure of God ; that his object, in the present unequal distribution of good and evil among a corrupt and wicked race, hastening to their death, was not manifested to the children of men, and they would in vain seek to discern it.

Elihu is raised up to tell Job, from God, that he has visited him for nothing else but his unrighteousness !—And that he had ‘ charged God foolishly’ respecting the dispensation of his providence.

Job, we shall also remember, had expressed a wish, that he could converse with God, so disrobed of his dreadful majesty, that he might be able, without fear or overwhelming awe, to argue the right of his case with him, as with a fellow-creature. In the mission of the inspired Elihu he had his desire.

6. Behold, I am like thee before El<sup>a</sup>,  
I, too, have been formed from clay.
7. Behold my dread will not terrify thee,  
Nor will my hand be heavy upon thee.

This rehearses exactly Job's former declaration, that he by no means thought himself,—poor sinful dust and ashes,—to be a meet antagonist against the all-wise and all-powerful God, to dispute the justice of his visitation; he had deprecated, at great length, the idea of such presumption in mortal man, by reason of God's holiness, and the common corruption of mankind. But if it were possible to set apart the awful majesty and terrible holiness of the Divine Being, and he would act as a judge, applying that rule of comparative purity and righteousness, which was applicable to such a creature as man, then, he doubted not, he could defend his integrity. Elihu, inspired and sent of God, is a decider of that very character which he wished to approach to—A man, his fellow, through whom God himself will examine and judge him.

Job, in these declarations, as we before remarked, expressed the sentiments of the self-justifying spirit

<sup>a</sup> עֵלִי is a direct Arabic term, implying 'equal, fellow, like.' Good. Perhaps, 'behold, I, one like thyself, am for God,' 'appearing for God.'



wherever it appears among the children of men. It puts not in a claim of absolute perfection, as matched with the purity and holiness of the Divine Being. It would not be pleased with itself, if it did not deprecate such a notion with the utmost prostrations of the most abject humility. But it conceives of a rule of right adapted only to the excellency of a creature, such as will distinguish virtue and vice, religion and impiety, as they may exist in a creature. It will hardly presume to mention works of *condignity*, even upon this scale; but the notion of a merit of *congruity* is what supports its boast. Absolute freedom from sin and corruption it knows to be a plea impossible for the human conscience to maintain before God: with the knowledge of revealed religion, all will confess the original sin and universal depravity of mankind: the guage of human purity must not plunge so deep as to stir up this; but must be considered as a rule to measure only the comparative purity of man in his present state,—the efforts, most commonly, that he has made, under a dispensation of mercy and grace, to suppress and correct these evil propensities, that the lusts of the flesh conceive not to bring forth fruit. On these grounds alone is it commonly practicable for a man, who is not entirely blinded by pride, ignorance, and sin, to have self-congratulating views of his own innocency and integrity. But here he *may* “thank God that he is not as other men are.”

And it will be universally admitted, that,

whether we suppose a retributive Providence, now rewarding and punishing the works of men, or a future judgment to award to every man according to his works,—whether we have respect to the moral government of God in general, or to that special discipline which is exercised over the church and family of God in this present life : whatever point of view we take, it must be only by some such rule that God judgeth ; or ‘ all flesh must fail before him, and the souls that he hath made.’ Therefore Job had uttered the demand of all human goodness—upon the grounds of equity ; ‘ I cannot stand before the Holy Lord God, in whose sight the heavens are not pure. But let him descend from the height of his justice, and lay aside that sceptre of his dreadful truth, and judge as a creature would judge his fellows, according to an equitable rule, and that, too, under a dispensation of mercy for the past, at the time, at least, of sincere repentance for the sins of our youth, on our turning to God, and beginning the profession of his holy religion ; then I can maintain my righteousness.’

Such a judge is sent to Job at his request ; and certainly, in Elihu, as in every prophet sent with the spirit of God, we behold a type, or resemblance at least, of the great Mediator and Judge of men. The Deity does not plead against fallen man with his great strength, either in the present dispensation of his providence, in ordering the discipline of his adoptive family on earth, or in the execution of ‘ eternal judgment on his enemies.’ Providence,

as well as the judgment, is, and ever has been, and ever will be, in the hand of a Mediator. The Mediator created, the Mediator governs, the Mediator will judge the world.

In the beginning he came forth from absolute Deity ; and though ‘ very God of very God,’ he became to Deity as a ‘ son’ to ‘ a father ;’ and this sonship I conceive, though manifestive of it, to be something different from the eternal sonship of the Second Person in the most Holy Trinity. ‘ Son of the Father’ is the distinction of his personality in the everlasting Godhead. ‘ Son of God’ will, perhaps, be found more particularly to apply to the Second Person, become, or to become, ‘ the son of man,’ and in that nature acknowledged and exalted as the visible offspring of the Most High, to be set, as his anointed king, over all created things. And, though he had not yet actually taken a created nature upon him, as it was determined in the eternal counsels of God concerning him ; yet he circumscribed himself to the limits of that mysterious being, that should unite, in his one person, the two distinct natures of the Godhead and of the creature, and act in and through the latter. He always had acted in this capacity, and ever will, both in the execution of judgment, and in the bestowing of mercy. Elihu was, on this occasion, his representative ; the Spirit of Christ spake in him ; and when that Spirit refers to the humanity of the instrument, through whose faculties he speaks—‘ I am like thee before God’—I too have been formed from the clay ; what

a type does the Heavenly Wisdom exhibit of that actual nature, which the son of God was to assume when he should be 'made of a woman'—'made flesh'—what a beautiful type have we, not only of the Redeemer, as coming, on purposes of mercy and grace, to the objects of the Father's eternal love; but also of the Son of man, coming, at the day of the general doom, to judge all the creatures of God! Human virtue will find, in 'the Judge of all the earth,' such an inspector as it would challenge on its own views of equity. But, as we shall find, the Spirit of Christ speaking in Elihu condemns Job; and yet, "who was there in all the earth like Job?"

8. Truly, thou hast said in my ears,  
Ay, the sound of the words have I heard:
9. "I am pure, without transgression,  
"I am clean<sup>a</sup> and there is no iniquity in me.
10. "Lo, he seeketh occasions<sup>b</sup> against me,  
"And accounteth me as his enemy.
11. "He placeth my feet in a stocks,  
"And watcheth all my steps."

This was the substance of what Job had said, as will appear from the passages referred to<sup>c</sup>

<sup>a</sup> קִיָּי mundus, ut Arab. كَيّ, 'lavit, lavando purgavit.'

"Secure," "wrapt up" in innocence and virtue. PARKHURST.

<sup>b</sup> This word only occurs here, and in Numbers xiv. 34. In this latter place, it is rendered 'breach of promise:' but certainly should be, "the annulling of a promise," for just reasons—if taken in this sense. Some, however, explain the word by 'displeasure,' or 'vengeance.' Parkhurst explains it in the passage before us by "failures." Comp. Simon in 82.

<sup>c</sup> xxiii. 10, &c., xxvii. 1, &c., xxx. 26, &c., xxxi.

—that, according to the equitable rule of God over the people that feared him, where, as a father, he chasteneth his children, he was free from all sin, that could have brought down such a visitation upon him: that according to the chartered privileges of that covenant, which contained the mystical washing away of sin, from which no one is free, he was cleansed; and the guilt of no unrepented sin remained upon his conscience. If these afflictions had come upon him as a chastisement for his sins—which, however, he maintained was not the case—that then God was dealing with him, not as ‘a man of his covenant,’ but as an enemy, subjecting him to a scrutiny and severity, which, as a child of fallen Adam, if God were pleased to be extreme to mark what was done amiss, neither he nor any other person could abide.

12. Lo, this! “Thou hast not been righteous,” I answer thee;  
For Eloah is greater than man.

The inspired messenger of God flatly denies the claim of Job: “Thou hast not been righteous!” Does Job ask, how that can be, as his conscience does not accuse him? The answer is, ‘Eloah is greater than man.’ If our own heart condemn us, the case is clear, ‘that we are not righteous;’ but if our heart condemn us not, there is another consideration: “God is greater than our heart, and knoweth all things,” which our hearts do not: and even when we have confidence before God, respecting our own integrity, our confidence may be mis-

placed, and our own hearts may have deceived us. "I know nothing by" or "against myself," saith St. Paul, speaking in relation to his discharge of his ministerial duties: "yet am I not hereby justified; but he that judgeth me is the Lord."

If, therefore, the ground of our confidence before God, for everlasting mercies, rested upon a good conscience respecting our own righteousness and practices of piety, how uncertain were that confidence in the very best! how likely to fail in the trying hour! If our own good works, in any sense, formed a turning point in our salvation, or were required for its perfecting or finishing on our part, where would be the confidence and assured hope of the children of God? 'The good conscience before God and man' were a suspicious ground of confident hope; our safety could not be known till God himself had pronounced his sentence. What a demonstration of this is the case before us! Job is not, indeed, maintaining his own righteousness, as the ground of his eternal acceptance with God—though God was pleased, as he thought, in fulfilling his decree concerning him, to treat him as an enemy now in this present life; yet he knew that, in his 'living Redeemer,' he should arise to the life immortal; and that God, however he treated him now, would then 'have a desire to the work of his hands'—accepting him according to the righteousness of faith. But he is maintaining his own innocency and integrity, as a child and servant of God in his family, in the

face of these temporal calamities, which he is told God has brought on him for his sins. This he denies, and holds fast his integrity; and we have seen the testimony of his good conscience. And, oh! who, almost of all the saints of God, can say so much as Job could say, and with such undoubting confidence? and yet his heart deceived him; he had *not* been righteous. His afflictions were the just chastisement of his iniquity; and if his salvation had rested on his plea of his own righteousness, his soul had been lost! Oh, how great, then, is the blessedness of the beloved of God, that their expectation rests on another ground of hope; that the glorying thought with which they anticipate to find salvation and eternal happiness, rests on this, that they “ARE OF GOD IN CHRIST JESUS, WHO OF GOD IS MADE TO THEM WISDOM, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION.”

But to return to Elihu.—This is the rebuke of Job's first and main error: he has not been the righteous man he flattered himself. The judgment of God had been a just judgment, even according to those rules of equity which he himself desired to be applied to ascertain his character.

Job had also, we shall bear in mind, in his justification of himself, been led to maintain a second error, respecting God's present government of the world: he had argued very strongly, that, whatever God's plans were with respect to mankind—the wisdom of which he doubted not would be ex-

plained in a future state—yet, from all that was passing in this present life, that explanation could not be learned in any measure;—that God never submitted his operations to the inspection of mankind; and that, in the distribution of the good and of the ills of life, the just Governor did not appear; nay, that they were, in point of fact, irreconcilable to the supposition of such a providence over the affairs of men. In this error Job is next rebuked by Elihu, or rather by the Spirit of God.

13. Wherefore hast thou contended concerning HIM,  
That he uttereth<sup>a</sup> none of his words?

This briefly recapitulates what Job had, at length, contended, respecting the providential government of mankind; that though God ordereth all things in heaven and earth, and “in him we live and move, and have our being,” yet HE is ever concealed: the course of Providence is ordered in a manner that we cannot understand; full of intricacies and apparent contradictions, it baffles all human inquiry to understand its ‘wisdom.’ God never ‘speaks out,’ that men may understand—that men may understand there is an intelligent mind, that is disposing of the affairs of men, with a design to show himself as the just Ruler. A revealed religion, respecting good things to come, was the foundation on which the patriarch rested all his hope; but he denies that God ever discovers himself, in his universal

<sup>a</sup> מַדְבָּר is here to be taken in its primary sense, ‘fluxit, metaph. fluxu sermonis aliquem petiit, in verba erupit.’ ‘*Loqui capit.*’



providence, as the present arbitrator in the affairs of men. The answer is, He not unfrequently does.

14. For God is wont to speak once;

Ay, twice doth he not make it plain<sup>a</sup>?

The meaning of this mode of expression is seen in Psalm lxii. 1-2. 'God hath spoken once—twice have I heard the same;' the thing has happened 'more than once'—'once and again,' that God does so plainly speak out in his providence, and show his disposing hand, that it is impossible not to know that God is governing, and to perceive his object and designs.

These instances, if not very usual, are still not unfrequent to the observing mind. And whether or no these extraordinary providences, as they are called, were more usual in these early ages; it seems that, in every age, they have been sufficiently frequent and manifest, to leave the impression upon the minds of each succeeding generation, that such things were and are. We are very suspicious of imposture and deceit, in attending to the relation of extraordinary providences and revelations; and well we may, considering the fond credulity of some minds, the lying imagination or 'cunning craftiness' of others, and having received, moreover, for these latter days, a special warning re-

<sup>a</sup> So Mr. Good. See ver. 27, and compare the Arabic שרר in second conjugation, 'evulgavit inter homines.' Perhaps, properly, 'to lay down as a straight line,' or 'regularly-ordered series before the eyes.'

specting the 'working of Satan' "with all power, and signs, and lying wonders<sup>a</sup>;" yet, notwithstanding, pious persons, in every age, have been wont, during their lives, to hear and see enough to convince them, that 'once and again'—'now and then' God does 'speak out,' and lets his directing hand be so seen, that it cannot be mistaken: they have felt satisfied that "the Lord has not forsaken the earth." Elihu proceeds to instance.

15. In a dream, in a vision of the night,  
When deep sleep falleth upon men,  
In slumberings on the bed ;
16. Then will he open the ears of men<sup>b</sup>,  
And impress with their warning<sup>c</sup> :'
17. To turn aside a man from his 'purposed' deed,  
And to root out from a man the firm 'intention.'
18. That he may withdraw him from destruction<sup>d</sup>,  
Or his life from perishing by a weapon<sup>e</sup>.

Impressions made upon the mind in dreams, or in some other way, which have diverted a man from

<sup>a</sup> 2 Thess. 9.

<sup>b</sup> To open, or uncover the ear, is to inform a person of something unknown.

<sup>c</sup> "And impresseth for their admonition." Mr. Good. **התם** is to impress as with a seal, and with **ר** or **בער** after it, generally means to seal up a thing. Perhaps, it should be, 'he seals up, and makes secure their hinderances, or restrains,' 'puts a check upon them.'

<sup>d</sup> Or 'obstinacy.' See Parkhurst and Good. His pertinacity in the resolution of doing something. I follow Mr. Good in the meaning of **בטה**.

<sup>e</sup> Mr. Good thinks the pestilential wind of the desert, or any missile.

doing some particular thing, or dissuaded him from what he was before most firmly and ‘obstinately’ set upon undertaking, when it has afterwards proved, that his intention, carried into effect, had cost him his life. Instances of these providential warnings are mentioned in the narratives of almost all ages and nations; some of my readers, perhaps, may have experienced something bearing a resemblance to this, or may have heard the like from persons of undoubted credit. The infidel has sometimes been staggered at these occurrences. Men in general, however, are very ‘slow of heart to believe,’ because these extraordinary interpositions are reducible to no known rule, and are not, as far as we can see, attended with proportionate consequences to society at large. But we are, perhaps, ill judges of the importance of any particular event, or of the reason why, in some particular cases, the Lord of providence breaks his accustomed silence; and, what he could equally accomplish, as he generally does, in a thousand unseen ways, is pleased to bring about by a miraculous warning. When, however, such occurrences happen, the word of inspiration bids us to remark, it is God ‘speaking out’—‘it is the finger of God visibly displayed.’

Notwithstanding, therefore, what Job had said, God is not always concealed, and discerned only by his operations according to the general laws of nature. There are instances in providence where he visibly interposes.

Next, in the dispensation of his grace and

mercy, in the conversion of sinners, the prophet proceeds to show, that, though here he generally acts unseen, there is wont to be, on certain occasions, a direct manifestation of the immediate interference of God.

19. Again, he is chastened with pain upon his bed,  
And the racking of his bones is incessant <sup>a</sup>:
20. So that his life nauseates bread,  
And his soul dainty food.
21. His flesh wasteth away from the sight,  
And the bones that were not seen become prominent.
22. Ay, his soul approacheth near to the pit,  
And his life unto the dead <sup>b</sup>.

The description is evidently of some most painful and emaciating sickness, that brings a man, in all appearance, very near to his death. In such circumstances as these the prophet is about to point out, is sometimes seen the visible interposition of God.

23. If there is with him a messenger <sup>c</sup>,  
An interpreter <sup>d</sup>, one of a thousand <sup>e</sup>,  
To point out to man his right course <sup>f</sup>?

<sup>a</sup> רִיב 'contentio,' sed commodius redditur, h. e. per 'inquietudinem,' sive 'inquietam commotionem.' Coll. Ps. xxxviii. 4, et rad. Arab. رآب, turbatus est. אֵתָן vel אֵתָן cum א, Heemantico superlativi indice ab יתָן, sicut וְתָן perennis, indesinens fuit. SIM. LEX. HEB.

<sup>b</sup> Or, 'unto death, or deaths.' The word may be illustrated by מִמּוֹתֵי הַחַיִּים, Jer. xvi. 4, literally, 'deaths of sicknesses,' i.e. 'mortal diseases.' מִמּוֹתֵי תֵלֶל, Ezek. xxviii. 8, 'deaths of wounding.' How Mr. Good could have discovered in this term the *Parcæ*, or *Destinies* of pagan mythology, and in consequence have *heathenized* the whole passage, is truly surprising!

<sup>c</sup> Or, 'is there over him,' or 'with him,' or, 'when there

Who is meant by the ‘Angel-Interpreter’—or, as I rather choose to render it, ‘Messenger-Interpreter,’ as the term angel necessarily means no more, is a question of great importance to the understanding of this passage. Some authors<sup>s</sup> under-

is over him,’—‘leaning over his sick bed.’ מלאך, ‘a messenger.’

<sup>d</sup> מלִּיץ, from לָץ, interpretari, signifies an interpreter. BISHOP LOWTH, on Isa. lxiii. 27, translates the same word ‘public teacher.’ From a comparison of Gen. xlii. 23, with 2 Chron. xxxii. 31, it appears to denote that officer, in the courts of eastern princes, whose business it was to carry the answers and orders of the sovereign to the attendant supplicants and ministers, after he had first received their petitions and reports, and had repeated them in the monarch’s ear. The state-ceremony of some oriental courts, on certain public occasions, admit, at this day, of no other intercourse between the prince and his subjects. This was the kind of interpreter, through whom Joseph spake to his brethren: not necessarily a translator of their unknown language. And here, I have no doubt, we have the origin of the title מלאך בְּנֵי, Isa. lxiii. 9. ‘the angel of his presence.’

• “One of the thousand,” says Mr. Good, “not one of a thousand, as rendered by all the translators.” But, in the name of all the translators, we may well ask, why not? מִן־אֶלֶף is certainly without any mark of emphasis, or of definite character. We have already met with the phrase, chap. ix. 3. where it unquestionably denotes the extreme rareness of the object.

<sup>f</sup> יִשְׁרֹן ‘rectus processus ejus.’ Coll. verb. 1 Sam. vi. 12.—“‘His duty,’ or as Tyndal has admirably given it, ‘the ryght waye.’” Mr. Good.

‡ Mr. Good interprets, “there shall be over him an angel,”—“but angels are ministers of judgment as well as of mercy;”—“there shall be over him *an angel of grace*; an intercessory angel, whose office is directly the reverse of the *Destinies*, or ministers of death; yea, one of the supreme chiliad, the pre-eminent thousand that shine at the top of the empyreal hier-

stand it of one of the angelic hosts, sent to recover the sick man, or interceding with God for him. But of the actual appearance of one of the heavenly hosts, there is no trace in this passage; and, as we shall perceive, it is not merely a recovery from bodily sickness which is described in this place, but the conveyance of mercy and grace to the soul. Now this is not a ministry, according to the exhibitions of scripture, ever intrusted to angels: and, as for the *intercession* of angels, it is most contrary to the word of Revelation; and the belief of it has been the most fruitful source of idolatry: hence the ‘Lords many,’ both of the pagan and papal worlds.

Others<sup>a</sup> consider ‘messenger-interpreter,’ as denoting here our great Advocate and Mediator, Jesus Christ; and to him, beyond all doubt, the characters of ‘angel of the presence,’ of ‘interpreter,’ and ‘intercessor,’ in their strictest import, and most eminent sense, alone pertain.

But a little reflection, I believe, will convince us that, by ‘messenger-interpreter,’ we must understand, in this passage, some human minister of

archy, possessed of transcendent and exclusive powers, and confined to functions of the highest importance.” But what proof have we of the existence of these functionaries? And by whose guidance are we led to ‘intrude into these things we know not.’ According to Mr. Good, ‘the fatuitous dreams of the Jewish Rabbin,’—‘the multifarious imitations of the Mahomedan Koran,’—or, ‘the lively imaginations of poets, Oriental or Grecian, exercised on vain traditions, received from their fathers.’

<sup>a</sup> PARKHURST and SCHULTENS.

grace, who is sent to declare the will of God to man ; ‘ a preacher of the righteousness of faith,’ and ‘ one ordained for man in things pertaining unto God,’ that he might offer both gifts and sacrifices for sins. These human ‘ messengers’ and ‘ interpreters,’ or ‘ intercessors,’ under whatever dispensation they have served, we should be careful to remember, are no more than representatives of the only Mediator between God and man ; they act in his name and stead, as by his authority alone : and whether they bring in their hands the typical sacrifice of the offering of Christ, as the patriarchal and Aaronical priests were wont to do ; or as the Christian priesthood now does, with more full interpretation, the sacramental memorials of their Master’s death ; the efficacy is altogether from the invisible energy of the Holy Ghost. But an ostensible ministry is exercised, and God visibly confirms it by signs following.

This has been the case from the beginning, and a constituted priesthood has ever been an order in society, retained, indeed, with many of its original rites and observances, by all nations who have not lost entirely the notion that there was a God, and that he was to be worshipped. The patriarchal ages had this institution of priesthood ; it has been thought ordinarily connected with the primogeniture, in their respective families. But the book of Genesis, I think, discovers that there were other priests of the Most High God, besides these ‘ family priests,’ in those ancient times ; it may be,

a higher order. These were the ‘messengers-interpreters’ referred to in the text.

But the expression, “one of a thousand,” seems to convey the information that, even in these early ages, as has unhappily been the case in most subsequent ones, neither was the ‘power of godliness’ co-extensive with its ‘form,’ nor the ‘grace of apostleship’ with the institutions of priesthood. “The priest’s lips should retain knowledge, and the people should seek the law at his mouth, for he is the messenger of the Lord of Hosts :” but it is but analogous to what has since often happened ; if, in Job’s days, it was ‘one of a thousand,’ or one rarely met with, that could point out to man his ‘right course,’ and spiritually explain the mysteries of his own institution and appointed functions. For this last thousand years and more, in Christendom, might it not be almost said of the ministry of the professed Christian church, taken as a whole ? though some particular churches have been more blessed. But such messengers of God were still extant in the days of Job, and Elihu refers to the visible effects of their ministrations at a sick bed.

That it is to these human representatives of the great High Priest, and to the effects of their ministrations, and not immediately to the intercession of the great Advocate above, that the prophet is referring, is plain from this: Elihu undertakes to point out to Job instances of the *visible* interposition of the Almighty in the affairs of men. But the existence of the Redeemer was only an object of faith,



and all his mediations were ‘things that appeared not as yet,’ and therefore could not form references in this argument. Elihu had already, in support of his refutation of Job’s reasoning,—that there were not such visible interpositions in this present life—referred to extraordinary dreams and visions, as sometimes discovering the ‘finger of God.’ He now instances the same in the conveyance, sometimes, of the knowledge of salvation, or of God’s manifested pardon to sick penitents, under the ministrations of the priests of God; attended with a miraculous recovery from some deadly disease, in consequence of their prayers and ministrations. If ‘now and then’ a known instance of this sort occurred in these ages, it will be acknowledged to have been a case in point, for the refutation of Job. Here God ‘spake out,’ and ‘visibly showed himself.’

Considering all circumstances of the reference, I cannot see to what else it can, with any degree of probability, refer. And we know that, in the apostolic age, there *was* this standing miracle in the Christian church, connected with the prayer and anointing of the primitive presbyters:—“Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” This is a case exactly parallel to that which I believe to be instanced in the text before us, and I have hardly a doubt that this is its true interpretation.

It was from this ordinance of the apostolic times, it is well known, that the Roman Catholics have derived their 'sacrament of extreme unction.' But with what evident perversion of the holy rite is plain from this, that their priests perform this unction, not in the hope of a miraculous recovery from sickness, but to prepare, 'by infused grace,' for the last conflict of death. But this was never the intent of the sacred unction, if it *was* designed as a permanent institution in the church. Respecting the permanency of the ordinance, the Protestant world has, very generally, decided for the negative; arguing that, as the miracle has ceased, the ceremonial should of course be laid aside. Some very intelligent Christians, however, have had their doubts respecting the justness of this decision of the great Protestant reformers—but too disposed, in some cases, in their just indignation against popery, to cast away, as profane, the holy things which the Romanists had defiled, instead of reconciling them to their ancient, and perhaps divinely-appointed uses. And these persons have thought that this 'anointing of the sick,' with prayer, ought to have been retained; and that we have thrown away a very edifying ordinance, in our unbelief, an ordinance which might have been a channel for the communication of the divine blessing on the faithful penitent.

But, it is asked, would the miraculous recovery follow? and the answer anticipated is, No; never. This answer, however, no man is warranted to give. And there is room for a sober mind to expect that,

in such an ordinance, God would ‘speak once—ay, twice would make it manifest:’ for in our day “his arm is not shortened that it cannot save, nor his ear heavy, that he will not hear.” There is another cause for the separation between us and our God.

Besides, we have, perhaps, entertained a wrong conception concerning the miraculous recovery promised to the unction of the sick, as enjoined by the apostle. Do we suppose this miraculous recovery always to have accompanied the ceremony? That seems hardly probable: for what Christian would have neglected such an ordinance in his sickness? and what Christian, then, had died by disease? Is it not most probable, that this effect was only occasional, but that the ordinance was itself always administered in hope, with submission to the Divine Wisdom. It should also be remarked, that there is something ascribed to ‘the prayer of faith.’ Now ‘the prayer of faith,’ if I understand it, pertains not to the efforts of the human will, but to the energizing of the Holy Ghost; either on the mind of the presbyters, or of the sick man, or in the mutual prayer of both. Now this, for wise reasons, might not be always vouchsafed. And who can take upon him to say that, if the ordinance had been retained, this ‘in-wrought prayer’ would on no occasion have been granted? And I am not certain but that there is something, in what follows, in the apostle’s direction, that should be particularly regarded—“And if he have committed sins, they shall be forgiven him.”—Perhaps it is meant to be

implied from this, that the sickness, from which the miraculous recovery is to be expected, is not an ordinary sickness, sent, in the course of nature, to take down the earthly tabernacle, that the spirit may be translated to the Paradise of departed souls :—the prayer that could hinder this would not be of grace !—But that what are intended, are those sicknesses and diseases which God, in the holy discipline of his family, brings upon his children for their sins, “or to correct something that doth offend his holy eyes :” for such visitations of God there are<sup>a</sup>. And if this was, indeed, the notion of the ordinance ; not to be restored, after the holy unction, might have conveyed to the penitent believer’s mind a very comfortable assurance and wholesome joy, that there was no fatherly displeasure in the affliction, but that it was sent for other purposes of mercy and grace.

I have dwelt the longer on this primitive institution of the Christian church, because I believe it illustrates something similar in the patriarchal ages, to which Elihu is here referring. Had Job contended, that God never showed himself in the concerns of men ? Had he forgotten, what sometime happened, when ‘the priests of the Most High God’ performed their sacred rites in a visitation of sickness : the sickness seemed, indeed, to be unto death ; but the messenger of God has opened the divine truth on the occasion, has taught what a sinner must do to be saved, and has explained the

<sup>a</sup> 1 Cor. xi. 30.

import of the sacred mysteries which he then celebrated, and what has been known to be the consequences visibly displayed?

24. Then will he entreat His favour, and say :

“ Deliver<sup>a</sup> him from going down to the pit,

“ I have procured an atonement<sup>b</sup>.”

As I understand it, this ‘ messenger-interpreter,’ after he has shown to the sick penitent the only way of salvation, is accustomed to offer his intercessions to God on his behalf, and to offer for him the appointed sacrifice. His prayer is to this effect; —or we have here, perhaps, the very words wont to be used in the ritual for the visitation of the sick, when the priest brought forward the victim? For a set form of solemn words, adapted to holy mysteries, is certainly the style of worship we recognise in all antiquity. The victim, we need not observe, was the type of Him who was to purge our sins in his own blood—‘ the Lamb of God, that taketh away the sin of the world.’ The ‘ messenger-interpreter’ had explained this, so far as it had pleased God to reveal the mystery of their Redeemer’s death to the patriarchal church. For, from the effects, we discover it is a sacrifice to which ‘ God has respect,’ as he is recorded to have had to those of Abel and of

<sup>a</sup> פָּדָה for פָּדַע. See SIMON. ‘ Redeem him, or liberate him.’ And it is worthy of remark, that though the Hebrew פָּדָה is used more generally, the Arabic فَدَى, is strictly the liberating of a captive, either by a ransom-price, or by procuring a substitute. “ Anima loco animæ, vita loco vitæ.”

<sup>b</sup> כִּפֵּר, literally a covering, and equally applied to a ransom-price, and to the propitiating victim.

Noah; and we know what rendered them acceptable was, that they were offered 'by faith;' and, indeed, it is a maxim in all the services of God, 'without faith it is impossible to please him:' so that it is very clear that the sick penitent hears, on this occasion, 'a preacher of the righteousness of faith,' and that 'his faith is imputed to him for righteousness'. And this was then, as it is now, the 'right' and only way of salvation.

Elihu next refers to the visible miracle that had been known sometimes—'once, ay, twice,' to be the immediate effect of these sacred rites thus administered, in the sudden restoration of the sick man.

25. His flesh hath become fresher than a child's<sup>a</sup>,  
He hath returned to the days of his youth.

These instances, we shall bear in mind, are referred to by the prophet, as *visible interpositions* of God; and therefore the evidences of their having happened must have been within the reach of Job, and have been of public notoriety.

This verse evidently describes the *miraculous* recovery of the sick. But this was not all the blessed benefit of that efficient ministry of grace, which, in these times, discovered the interposed hand of God. The recovery is accompanied with a divine call, converting the soul, and manifesting to it its acceptance by grace, through the righteousness of faith; as the following verses clearly portray.

<sup>a</sup> Or, 'fattens.' See SIMON. "Convenit Arab. transpos. תרפוש טרפוש quod in Camusch exponitur, 'convalescere,' post sterilitatem pluvia et ubertate gaudere.

26. He hath offered his devotions <sup>a</sup> to Eloah, and propitiated him,

And he hath beheld his face with a shout of joy ;

That is, the restored sick man offers, ‘ with the incense of fat,’ as the word implies, his thanksgiving-offering to Eloah, and is accepted. To behold the presence of God, it has been observed<sup>b</sup>, applies to the appearance of the servants of God in the place of public worship. The shout, or sound of joy, doubtless refers to the sacred psalmody : ‘ He goes into his gates with thanksgiving, and into his courts with praise.’

27. And HE will restore unto man his righteousness<sup>c</sup>,

He will sing before men, and say :

He, God, will restore, or is wont to do so on these occasions, to man, to languishing, dying man, his righteousness, the righteousness which is of God by faith, unto all, and upon them that believe. And he, the man that has obtained mercy, will sing before his fellow-mortals his song of thanksgiving, and confess :

<sup>a</sup> עָרַר “suavi odore litabit Deo.” SCHULTENS. “He gives praise to God.” Mr. GOOD. עָרַר עָרַר propriè κνισσαν, nidorem submittere, in specie ‘sacrificalem,’ adeoque sacrificare—per meton. nidore suffuso exorari, nidore placari. SIM. LEX.

<sup>b</sup> SCHULTENS.

<sup>c</sup> Both Mr. Good and Schultens connect this line with the former verse. The former renders, “He shall render unto man his due.” The latter understands it of the imputation of righteousness to the penitent believer, ‘He, God, restores unto man his righteousness.’ “Justitia illa,” “non alia esse potest, secundum seriem et scopam, quàm pax illa apud Deum, et accessio liberrima, προσαγγελγη, in quâ per fidem in Christum, statur, et ad thronum gratiæ cum jure filiorum sanctâ gloriâ tione pergitur, ad Rom. v. 12.”

28. " I sinned and perverted what is right,  
" But He hath not requited <sup>a</sup> 'it' to me :  
" He hath redeemed my soul from going to the pit,  
" And my life hath seen the light <sup>b</sup>."

A plain acknowledgment of sin; and that all the deliverance the sick man had experienced was of mercy and grace, through the redemption that God had appointed in the blood of the antitype of the victim slain. Therefore had he been saved from destruction, and again beheld the light—the light of that better life,—but not for his own righteousness, or for the cleanness of his hands in the sight of God.

29. Lo, all these things performeth El,  
Time after time with man ;  
30. To bring back his soul from the pit,  
To enlighten him with the light of the living.

All these things, the extraordinary dream and impression that visibly save men from impending harm—these extraordinary recoveries from deadly disease, by prayer and sacrifice; or rather the sending of such a disease, to bring a man to the acknowledgment of his sinfulness; and then to cause him 'to hear words whereby he may live,' and may have faith to partake of holy mysteries, by virtue of which he is not only recovered from his sickness, but receives the salvation of his soul in the remission of his sins, and is enlightened with the light of

<sup>a</sup> Or,

" And there was no equivalent with me,

" I had nothing whereby I could satisfy the demand of justice."

<sup>b</sup> " And my life has appeared in light."



everlasting life, the light of life which they possess who are quickened in their 'living Redeemer.'

Elihu insists that all this was known as matter of fact: every now and then such things were being brought to pass among men.—“Time after time,” as the expression in the original is; “three times”—“three times over.” A phrase that denotes, though not the perpetual occurrence of a thing, yet that it happens in our view not unfrequently, not once or twice, but oftener: with such frequency, at least, as ought to engage the attention of mankind, and convince them of a special distinguishing Providence; and that God, though he does not always show himself, is ever directing the affairs and concerns of men in this present life, with a special view to the good of his people, and manifestation of his own glory. And however the state of the church of God upon earth may, in some respects, be altered in these latter ages, and notwithstanding that caution of the prophetic scriptures, that particularly warns us of the ‘power of Satan,’ and of ‘his lying wonders,’ that are abroad in these latter days, capable of deceiving, if it were possible, ‘the very elect;’—so that should a prophet or dreamer of dreams arise, and show a sign, and the sign come to pass, those who know the truth would not, and, for the love of it, could not, give it up; yet still, notwithstanding, the enlightened Christian will sometimes have occasion, in the course of his life, to observe the hand of God visibly put forth, so that men, if they were not hardened

in unbelief, could not but see it,—put forth in these very two things—in extraordinary warnings and impressions, that have been known to save men from temporal destruction;—and in some remarkable, well-authenticated conversions of sinners, which—beyond the ordinary operations of divine grace, where the revelation is to faith, without a sign to them that are without—have discovered the immediate hand of God, in a manner, too, that has not failed, for a time, to strike the most thoughtless and worldly-minded who were privy to the case. Nay, some may have to record, from their own knowledge, or from certain information, cases, in all their parts very similar to the sick penitent noted by Elihu. A sudden and extraordinary illness has brought to the door of death; the truths of religion have been brought, on that occasion, with an astonishing power to the soul: then, the visitation, as though it had accomplished its destined end, has been, in a very extraordinary manner, removed, and the restored convert has sung his song of everlasting joy in the house of the Lord all the days of his life. Some, from what they have seen and heard, will still say with Elihu—“All these things worketh God, time after time, towards man.” But though the hand of the Lord is stretched out, the wicked will not see; and it may be, that the Spirit of God, by these very things, is “convincing the world of sin, because they believe not.”

31. Attend then, Job, hearken unto me,  
Be silent, and I will speak:

32. If there is a reply, answer me,  
     Speak, I desire thy vindication :  
 33. —If not ; hearken thou unto me,  
     Be silent, that I may teach thee wisdom.

Elihu speaks in the confidence of his inspiration. Job has no reply. He is, perhaps, sensible that Elihu is sent to perform towards him the office of that ‘ messenger-interpreter,’ which he had described — ‘ to show unto him his right course.’

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## SECTION II.

### *Elihu's Second Address.*

Chap. xxxiv. Ver. 1. So Elihu continued and said <sup>a</sup> :

2. Hear, ye wise men, my words,  
     And listen, ye men of discernment, to me :  
 3. For, “ the ear proveth words,  
     As the palate tasteth food.”

These are Job's own words in his reply to Zophar<sup>b</sup>. The powers of the human intellect are not superseded in receiving the instructions of revelation ; but rectified and employed. “ I speak,” says St. Paul, “ as unto wise men, judge ye what I say.”

4. Let us choose out for ourselves the right,  
     Let us approve between us what is good<sup>c</sup> :  
 5. For Job has said, “ I am righteous ;”  
     And, “ El has turned aside my right :  
 6. “ In respect of right, I am dealt falsely with<sup>d</sup> ;  
     Severe ‘ is’ my wound without a transgression.”

<sup>a</sup> Mr. Good.

Chap. xii. 11.

<sup>c</sup> Or, ‘ let us know,’ ‘ decide,’ or ‘ determine’ among us.

<sup>d</sup> Mr. Good, from the Arabic, “ he has reversed my lot, with-

Job, in several passages, had boldly asserted this. He had maintained, indeed, in the first place, that adversity and prosperity, under the present dispensation of Providence, did not manifest the just judgment of God; and he had ventured to assert that his own case was a proof of it. He was suffering the punishment of an offender, but he was righteous. If God, therefore, was dealing with him by the rule of equity,—which he insisted he was not,—his rightful portion had been prosperity, which had been taken from him. In regard of equity, his present state was the reverse of what it ought to have been. He had not, by any sins that he had committed, deserved the sad reverse which had happened to him. Job's conceit of his own righteousness had led him into his error. In order to maintain his righteousness, he had denied a righteous judgment of God over the concerns of men in this present life. But, according to the inspired Elihu, such a righteous judgment being unquestionable, what becomes of Job's presumptuous vindication of himself before God? He had, indeed, committed himself against the righteous Judge, and had condemned HIM, that he might justify himself: because, in reality, God *was* dealing with him in righteous judgment, or in the way of fatherly correction; yet how had Job 'multiplied words' to maintain his point! How boldly had he asserted,

out a trespass." חַצִּי, literally, 'my arrow:' I am struck with a weapon that has inflicted a grievous wound, and that without my having committed any fault.

that, under the present dispensation of Providence, many innocent men might have to complain of wrong; while, on the other hand, the wicked often not only escaped with impunity, but enjoyed abundant prosperity. (Compare chap. xvi. 8.) After all, however, the course of events, as ordered in this life, which Job has arranged as conformable to no rules of justice and equity, is applicable to man in his present state, this very ordering of events does God acknowledge as his wise and righteous judgment; and the calamities with which Job had been visited, among the rest. What blasphemous censures, then, had Job been passing upon the just and wise government of God!

7. What man is there like Job?

He would drink scorning like water;

8. And proceed to join the workers of iniquity,

And to journey with wicked men!

‘To drink like water’—is a phrase that has occurred before<sup>a</sup>, and denotes an excess of wickedness, the doing a thing with greediness, or as though it were a usual thing, which a man thought nothing of doing. A scorner of such a class would Job become: for, betrayed by his error that Providence did not manifest the righteous judgment of God, all that he had said, respecting its arrangements, was the language of scorn and derision; for they were all, in fact, dispensed in perfect equity and wisdom. Job, in expressing such sentiments as these, would, in fact, side with the irreligious,

<sup>a</sup> Chap. xv. 16.

who 'know not the Lord,' nor regard the operation of his hand; but are willing to suppose that the events of this life fall out by chance, or are fixed by blind, inexorable fate, that does not manifest a righteous and intelligent Governor. Not to believe a special, discriminating Providence, displayed in the course of events in this present life, is, therefore, argued to be a great impiety; and in so far as Job had derided this notion, he journeyed with wicked men. He differed from them, indeed, in that he had before his eyes a righteous judgment to come in an eternal state, and his portion of grace laid up there. But he joined with them in his sentiments respecting the course of events in this present world. In particular, he had in plain terms declared, that a man's piety would not procure him any advantages in respect of the things of this life.

9 For he hath said: "there will be no advantage to a man,

In his conciliating the favour of Elohim."

Job had said this expressly—Chap. xxvii. 9, 10. "Is Eloah wont to hear his cry, when affliction shall come upon him? If he will ingratiate himself with Shaddai, will call upon Eloah continually?" Evidently intending, upon his hypothesis respecting Providence, that to supplicate and to propitiate the favour of God would have no influence upon a man's situation in this present life; that the effects of that favour would only be witnessed in a future state: "As a servant must he pant for the shade, and as a hireling look forward to his pay; when

his appointed service upon earth is over." Chap. vii. 1, 2.

So far did he proceed to join himself to the workers of iniquity, who persuade themselves that there is nothing got by religion, or lost for the want of it;—they think not of an hereafter, but, with regard to this present life, they practically hold with Job. Now it is this sentiment that Elihu rejects with abhorrence, as most derogatory to the honour of the Divine Being, who is actually governing all things in heaven and earth, and doing whatsoever pleaseth him; so that all events must be acknowledged as his doings; and not only so, but his ears are ever open to the righteous, and his face is against them that do evil.

10. Notwithstanding, O men of understanding, hear me!  
Far be it from El to do unjustly, from Shaddai to do wrong!
11. For a man's works will he recompense to him,  
And according to his way will each find.
12. Ay, truly, El will not act unjustly,  
Nor will Shaddai pervert equity<sup>a</sup>!

The style and sentiment in this passage very much resembles that of Abraham, when pleading for Sodom and Gomorrah: "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee." Shall not the Judge of all the earth do right? Abraham recognises in God 'the just Judge of all the earth;' and having no doubt in his own mind that the general

<sup>a</sup> Dr. Durell.

destruction of these cities would involve some righteous persons with the guilty, he humbly remonstrates, upon principles of equity, which he knew God approved;—that he could not, *indeed*, carry this threat into execution; because it would not be right, and the just Judge could not do what was wrong! And with this reasoning the inspired Elihu agrees, and infers, that whatever is, is right; because the just Judge of all the earth has done it. Now Job had argued in an opposite direction: upon the same acknowledged principles of equity, he stated it to be a plain matter of fact, that many things did fall out wrong, and contrary to the rule of equity; all which things, however, must come from the hands of God. Therefore Job concluded, God cannot now be acting in the character of a righteous Judge, ‘executing judgment and justice in the earth.’ Job was firmly persuaded that God was the author of all events that did happen, but he denied that he acted as an awarder of good and evil in the present dispensation of his providence. His reasonings, in the twelfth chapter, seem to be particularly in the mind of his reprover,—“The tents of robbers are in peace,” &c.—Yet all creation attests—“That the hand of Jehovah doeth this; for in his hand is the soul of every living creature, and the spirit of all human kind.”

Elihu, I think, seizes upon this acknowledgment of Job, that God is, in point of fact, the doer of every thing that is done upon earth, by whatever agent; that his hand only is to be acknowledged,



and his will alone. The three next verses but rehearse what Job had acknowledged at large.

13. Who inspecteth, along with him, the earth?  
And who disposeth all the habitable world?

Who, as a visiter, or controller, ‘besides,’ ‘over and above,’ or, ‘in the stead of God,’ has the inspection of the earth, and the disposal of all things in it? meaning, I conceive, not only ‘what superior has God?’ for that does not appear sufficiently to point; but what co-operator has he, or what delegated minister is there, to whom he has committed the government of providence, or the bringing about of any particular event, independent of himself? so that there might be something wrong in events which fall out, without God’s being the cause of that event. The passage referred to in Job’s speeches clearly attested that he thought not this; nor had once imagined that the wrong, which he had received, could come from any other hand than God’s. His providence, he knew, has its visible and invisible instruments, but they act not out of his immediate control, ‘in whom they live and move, and have their being.’

14. If he should be so disposed in his heart<sup>a</sup>,  
He could gather to him his spirit and his breath:  
15. All flesh would expire together,  
And man would return unto dust.

So that neither man, nor whatever possesses the breath of life, can be anything, or do anything, but as sustained by God. The wrong, that is

<sup>a</sup> Literally, “if he should place his heart unto him.”

charged as being brought upon us by the course of events, if it be charged at all, must be charged upon God: it cannot be charged upon the instrument, though the sin against God, and against his fellow-creature, be all his own; for he can do neither less nor more than it is given him to do. That such was the nature of the Divine government, Job acknowledged; but, notwithstanding, he had not feared to say, that many things, like his own calamities, did fall out wrong, if measured by the rule of justice and equity: and therefore he had concluded, that this world was no scene for the display of a just government; that the method of the Divine proceeding was inscrutable to man, ‘a wisdom’ not to be discovered in this life.

16. If, then, thou understandest, hear this,  
Listen to the sound of my words.

If you understand this great truth, that it is the Almighty himself that ruleth in all the earth, without a controller of his will, or any one to share his authority, so that all things are brought to pass by his wisdom and energy alone—as Job had very ably stated in his speech, which forms the twelfth chapter—then attentively consider what I am going to say.

17. What, contemning equity, will he defraud of right<sup>a</sup>,  
And wilt thou indeed condemn the Mighty Just One?

Admitting, as you do, that God himself exerciseth

<sup>a</sup> Or, ‘will he bind, or coerce,’ יהבש obligabit, vel potius “jure defraudabit,” inique debiti reum faciet, ab Arab. حبس.

the government over mankind ; and, as you say, with respect to everything that takes place, ‘ who knoweth not that the hand of Jehovah is in all this ? ’ then, of course, we must speak of every event as his own act and deed—your own visitation of affliction, and every injury that you have received, among the rest :—admitting this, can you dare to think that he, who is so pre-eminent in justice, would, in his government of mankind, act in violation of equity ? Will you dare to pronounce, of any of his acts, that he hath done wrong, and not agreeably to his character as the GREAT JUST ONE ? This, in fact, Job had said, and said it in respect of the judgment of Providence, with which he had been visited—had said it of the mighty Just One, who is so exact in his judgment upon all his creatures !

18. Who says to the king, ‘ O Belial ! ’

‘ O wretch,’ to nobles :

Who respecteth not the persons of princes,  
And regardeth not the affluent more than the poor !

That is, canst thou suppose that the great God will himself violate the rules of justice and equity, who has imposed them on all his creatures, and is so exact a vindicator of every breach of these rules, that, without the least respect of persons, the highest are called to strict account ; kings charged to their face with their profligacy, and the rulers of the earth with their injustice ; the rich and the noble, as well as the poor and mean, made to feel that they are accountable to the Mighty Just One ? For what are all these orders and ranks of men,

which challenge veneration and honour, but the creatures of his ordaining? and, with all their people and subjects sustained by his Almighty power, and judged, all of them, by his paramount, ay, immediate authority!

19. For they are all the work of his hand!

In a moment they die, even in the division of the night<sup>a</sup>!

All these dignities and orders of men in society, all are his workmanship, and in what an instant doth he destroy them!

20. A people is stricken with terror and passeth away,

Even a mighty 'people' without hand<sup>b</sup>!

So high and mighty was the Governor of the universe, that, by his decision, not only were princes and potentates made and unmade in an instant; but, in the dispensation of his Providence, great and powerful nations had been suddenly overtaken, and, in the first alarm of their danger, been swept away! The whole fabric of their society has often been broken to pieces by some catastrophe which bespeaks more than the hand of man! How great, then, is his dominion! and all this he exercises—though Job, to justify himself, would remove this from his sight—all this he exercises in the character of a righteous Judge, who pondereth all the doings and purposes of man.

<sup>a</sup> Midnight. Mr. Good. It seems here to denote 'instantaneously,' in a moment, in an instant, like that inconceivably short space, when the night actually stands in its meridian.

<sup>b</sup> Some consider נֶפֶשׁ as denoting fixed time: "not to man has he entrusted the time of coming into judgment with God."

21. For his eyes are upon the ways of man,  
And he seeth all his goings :
22. There is no darkness, nor shade of death,  
For the workers of iniquity to hide in.
23. Truly, he doth not make man of such account,  
That he should enter into judgment with El.

Referring to some observations of Job. Certainly, the great God did not make man of that consequence, that, like a human governor with his subjects, before he proceeded to execute his sentence, he should call them to an open and formal trial before him. He executes his just judgment in a different way.

24. He breaketh to pieces the great without an investigation,  
And setteth up others in their stead.
25. Nevertheless, he taketh cognisance of their actions,  
And while the night is turning, they are destroyed<sup>b</sup>.
26. For transgressors, he striketh them,  
In the place where they are seeing prosperity.
27. On this account, had they departed from following him,  
And would attend to none of his steps.

That is, the wicked prince or ruler was spoilt and emboldened by prosperity, and would no longer imitate the example of Him, whose vicegerent he ought to have considered himself; therefore doth He cast him from his high station. For God heard the cry of the oppressed people, which the tyrant had caused to come up before him.

28. So that they made the cry of the poor to come to him,  
And that he should hear the cry of the oppressed.

<sup>a</sup> ‘Machinations.’ Good. Or, “oppressions, from עָבַר  
עָבַר, deprimere, subigere.”

“In an instant,” compare verse 19.

The Governor in providence, it is here stated, was not, as Job had almost asserted, an unconcerned spectator of the oppressions of an afflicted and innocent people, which they received from their wicked masters. On the other hand :—

29. But when he giveth peace, who then can disturb,  
And when he hideth his countenance, who then can  
see it ?
30. Whether it regards a nation, or a single man,  
A profane king of men, or the stubbornness of a  
people <sup>a</sup> ?

Thus has Elihu, inspired by the Spirit of God, supplied the defects of the doctrine which Job held concerning a special providence in all the affairs of men. Job saw its reality, and ascribed all events to God ; but, wishing to justify himself, he held, as we have seen, that the course of this world could not be shown to be so ordered, as to discover the interposing hand of a righteous Governor punishing the evil and redressing the wrongs of his creatures. The contrary is asserted by Elihu, notwithstanding the apparent contradictions which, Job thinks, matter of fact and daily observations supply :—  
' Why do the wicked live,' &c.—' The oppressed cry, but Eloah imputeth not iniquity,' &c.—' The earth is given into the hand of wickedness, it covereth the face of its judges,' &c.

Such a righteous and equitable rule as Job had denied, is, notwithstanding, insisted upon ; and all

<sup>a</sup> Mr. Good, who derives מַקְשׁ, not from קָשָׁה, but from קָשׁ, renders, "to a corrupt king of mankind, or, the multitude of the people."

these seeming exemptions, were they properly understood, would be found conformable to that rule. Do those, who are supposed to be righteous, suffer? There is a cause.—Do the oppressed cry out, under the tyranny of the prosperous, and are not heard? It is contrary to the rule of his providence. God's wisdom could explain the reason of the exemption, as it appears to us. God proclaims himself a just governor of the world; 'the King of the princes of the earth.' He declares that his eyes are constantly on the ways of man, and 'according to his work shall every man find.' In particular, he declares himself to be the redresser of the wrongs of his afflicted creatures, and that the cry of the oppressed, when directed unto him, doth enter his ears; and he is 'not slack—as some men count slackness'—in executing his vindictive justice.

In opposition to what Job had said, as to its being contrary to experience; such a Providence is pointed out as being visible, particularly in the affairs of princes and nations. It takes place, in reality, in the concerns of every private family, and of every individual, could all be known; but here, of course, it will be less open to observation, than when seen on the larger scale of political occurrences. The study of history will illustrate this great truth. We have, indeed, historians of all sorts, as well as observers, who 'will not understand;' and there are many writers and readers of history, who have their private reasons and causes of prejudices—as, in fact, Job had—why they wish not to see, and

therefore do not trace the visible interposition of his hand, who is the righteous Governor of the universe, and “from his throne doth behold all the dwellers upon earth.” Job’s conceit of his own righteousness, when, under the present dispensation of Providence, he suffered as a transgressor, blinded his eyes. And, in historians, who have sometimes narrated the affairs of nations, infidel or irreligious principles have been an effectual blind; and the philosopher has not loved to discern the wisdom of God, but has shut his eyes to the demonstrations of his providence. If, however, the pious reader will search the records of history with the impartial love of truth, though he cannot explain all the reasons of the secret counsels of heaven, in regard of some particular occurrences, he will soon discover the visible display of judgment and justice in political revolutions; ‘whether it respects a profane king of men,’ or ‘the stubbornness’ of ‘a stiff-necked people.’ He will discover, plain enough, that ‘righteousness exalteth a nation, and that sin is the destruction of any people.’ He will come to know, that ‘the Most High God ruleth in the kingdom of men, and that he appointeth over it whomsoever he will:’ ‘Wisdom and might are his, and he changeth the times and seasons; He removeth kings, and setteth up kings; He giveth wisdom to the wise, and knowledge to them that know understanding,’ &c.

Job, we should constantly bear in mind, had not ‘journeyed so far with wicked men,’ that he denied



this special providence. Far from it—he maintained it; but he insisted that it was altogether involved in impenetrable mystery, and that its proceedings were not now designed to show the hand of a just Governor. He thought his own case a sufficient refutation of the supposition. He, a righteous man, was suffering the lot of transgressors! So confident was he of this, that he dared to say of the ruler of Providence, that, in his case, ‘he had perverted right; his wound was severe, without transgression.’ But, in saying this, what had he done? He had condemned the ‘mighty Just One,’—powerful as just, and wise as powerful—in his present government of the world! But Elihu tells him, this little became a mortal, visited by the chastening hand of God. To the great King of all the earth was due, greater reverence than this. And he proceeds to point out to him what had better become a man in his situation.

31. Surely, unto El it should be said:

“I have borne it.” “I will offer no pledge.”

That is, a man visited with affliction, which denotes the chastisement of God, as Job was, instead of asserting his innocence, should have to say, ‘I have borne submissively the chastisement thou seest right to inflict:’ ‘I will offer no pledge, will not defend myself, or offer to prove my innocency: thy judgments must be right. Thou art greater than my heart, thou knowest all things.’ There must have been something in me, ‘profaning thy holy eyes.’

32. Beyond what I can see, O do thou teach me !  
Wherein <sup>a</sup> I have committed iniquity, I would not add  
unto it.
33. Is there with thee, what he should have accomplished,  
that thou rejectest <sup>b</sup> ?  
Surely, it is thou that must examine, and not I :  
And what thou hast perceived, O declare !

This last verse has been found very difficult. I believe the sense to be this : Job should have taken for granted, that the “all-wise and just God” was not chastening him for nothing. If his conscience did not accuse him, he should have asked of Him who knoweth the heart, ‘wily’ as it is, and ‘deceitful above all things ;’—he should submissively have declared his desire to repent of and to forsake any sin which had been committed. Or was there something ‘with God,’ in his presence, something which he alone had observed, which the chastised should have fully accomplished, but had not done it ; and therefore God showed his displeasure ? That is, was it for a sin of omission, some ‘shortcoming,’ or defective obedience ? Or, perhaps, the words will bear—Is there with thee something that he must fulfil, give himself wholly to it, or pay it in full tale ; and thou therefore spurnest because he does not do it ?

Whatever it may be, the sin he has not noted, or the omission or imperfection he does not perceive.

<sup>a</sup> *ὅς*, siquidem, *επειδὴ*. See Mr. Good.

<sup>b</sup> Perhaps, ‘is he wholly with thee, that thou rejectest ? surely not ;’ or, ‘is there with thee what he must make good, or repay, or discharge it as a debt, that thou spurnest ?’

The prayer of the afflicted should be—"Search me, O God, and try my reins and my heart, and see if there be any evil way within me, and lead me into the way everlasting." Such is the 'right course' that Elihu, by the spirit of inspiration, would point out to Job, and through him to every afflicted child of God.

The heavenly Father doth not willingly afflict; there is a 'needs be' whenever the heirs of glory are, in this world, 'in heaviness through manifold temptation:' they are cherishing some hurtful thing; or there is something which they must be brought to know and to experience for the perfecting of their soul,—'to make them partakers of His holiness.' If they are not sensible in their own consciences, what this offensive thing, or this holy requisite is, they ought to supplicate to God in humble prayer, for his divine teaching; persuaded that there must be something, and giving glory to God, as most certainly 'righteous in all his ways, and holy in all his purposes.'

This, it was evident, had not been the state of mind in which Job had taken his chastisement at the hand of God. He had used, indeed, a language, in some parts of his speeches, that might almost bear the construction of the passage before us; as, "Tell me why thou contendest with me:"—"Thou canst not deal unjustly," &c. But all this was evidently not spoken in the spirit of humble contrition, which Elihu here recommends, as that which is alone becoming the afflicted, visited by

the hand of God. Job's language bespeaks rather his sense of the wrongs which the injured man had endured: he demands to be told his offence; because he is sure that he has committed none that could have brought down such calamities upon him! Job, notwithstanding the general excellency of his character, must, in this part of his trial, be instanced as one that 'despised the chastening of the Lord, and fainted when he was rebuked of him,' nay, he had 'condemned' the righteous Governor of the world, 'that he might justify himself.' For this he is chiefly blamed, and rebuked before all, 'who will consider these things, and would understand the loving-kindness of the Lord.'

34. Let men of understanding talk with me,  
And let the man of wisdom listen to me.  
35. Should Job answer without knowledge?  
And his words be void of discretion?  
36. I would that Job may be tried unto the truth<sup>a</sup>,  
Respecting his answers, concerning wicked men<sup>b</sup>.

That is, Elihu would have those replies of Job, which stated so strongly the matter of fact, that the wicked may prosper and enjoy their prosperity through life, while innocent sufferers cry in vain for redress—Elihu would have these replies, and the arguments which Job adduced from known observation, to be more carefully examined; and the real truth of the facts, and the correctness of the inferences deduced from them, clearly set forth.

<sup>a</sup> 'Unto victory.' Mr. Goon, and several others.

<sup>b</sup> Or, "as wicked men" 'are wont to answer.'

Job had said, what wicked men say or think all the world over ; but there is a deception here. In his next conversation, Elihu takes up this subject again : he now concludes by expressing the ill consequence likely to result from such sentiments as Job had advanced.

37. For he would add unto his sin ;

He would clap hands at the transgressor amongst us,  
And multiply his words against El !

The doctrine of a righteous Providence, in actual exercise over the affairs of men, is what we are ever to maintain : though appearances may sometimes deceive us, in what we take to be the prosperity of the wicked, and the disproportionate sufferings of some, whom we deem comparatively righteous ; yet let the sinner be told plainly, ‘ he cannot, in reality, prosper in his wickedness,’ ‘ nor will justice, in reality, be denied to the innocent in their oppressions.’ But Job’s sentiments would encourage the wicked in their daring impiety ; they were, at the same time, disparaging to the government of the Omnipresent God !

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### SECTION III.

#### *Elihu's Third Address.*

Chap. xxxv. Ver. 1. MOREOVER, Elihu answered, and said :

2. Is this what thou hast thought respecting equity ?

Hast thou said, ‘ I have a demand in justice upon God ?’

3. That thou shouldest say: "what will it profit thee?"

—"What shall I be benefited, by being free from sin?"

ELIHU infers, from several statements that Job had made, that he entertained an exaggerated view of the value of human righteousness, for Job had argued, that it was plain, from experience and from a knowledge of the world, that the faithful cultivation of religion and morality brought with it no distinguishing prosperity, or exemption from adversity, in this present life; which it would do, if God, in his present dispensation of providence, intended to manifest himself as the righteous Governor of the Universe. Therefore, he concluded that this was not the present rule or design of God's providence. He meant it to bear upon his own case: he was sustaining, according to his friends' doctrine of Providence, the portion of a transgressor. But he maintains, and thinks he can appeal to God for the truth of the assertion,—my conduct has been most exemplary for justice and charity; and he had stated, at length, his claim to this character. He seems to insinuate—Is all this nothing? If God were now displaying the just Judge, would not this have insured to me prosperity?—would it have been possible, that my lot in life should be the calamities that might be supposed to follow the violation of all these duties and charities?

Elihu is apprehensive, or, more properly speaking, the Spirit of God, who speaks through him, 'quick and powerful,' penetrates to this secret in

the heart of Job, that he looked upon his duties and charities as, in some sort, meritorious in the sight of God ; as if he had by them made God his debtor, ‘ had a demand in justice upon God,’ when he should act as a righteous judge—as if God felt much obliged to him for abstaining from the sins which others were committing! Though, as he acknowledged, he was not free from the common corruption of mankind ; yet would not all this exemplary virtue weigh against this, and against the sins of his youth? And how often does this pride of self-righteousness betray itself in those who have been enabled, in some measure, to imitate the conduct of Job? In the hearts of some, who have been enabled to regulate well their passions, have acquired a great name for piety, and been very beneficial to mankind by their public virtues and munificent charities, how often has the proud thought arose, how greatly must God be their debtor! and has stung true humility to death! And how has ‘flesh’ gloried in the presence of Jehovah! Nay, on some occasions, has not this self-boasting, in the pride of character, injured the meekness and the gentleness of the professor, as more narrowly inspected in the circle of domestic life?—‘The charity that vaunts not itself, is not easily provoked.’

This seems to open to our view what was the great defect of Job’s character ; what it was, ‘offensive in the eyes of his Heavenly Father,’ that induced him, ‘in very faithfulness, to cause him to be afflicted ;’ and this being the case, it is no wonder

that Job's conscience did not accuse him. For it is the very nature of pride, to have a good opinion of self. It consists, indeed, in self-estimation, and self-approbation ; and though it is worse than 'worldly,' worse than 'sensual,' ay, 'devilish,' in the sight of God ! yet it cannot judge itself : for pride to judge itself, supposes an absurdity. It must be destroyed, to be known by the man himself. Humility must be raised up in him before he can perceive that he has been proud. And, to humble Job, Elihu is sent to convict him of the falsehood of that sentiment, which had filled his heart with pride, and had rendered him, with all his virtues, a thing abhorrent in the sight of God.

4. I will repeat to thee a saying,  
Even that of thy friends with thee.

Job had been indignant with his friends for endeavouring to confute him by the 'sayings' and 'parables' of old times. But Elihu, for once, would repeat, after them, one of their 'sayings.' For they, especially Eliphaz, in the beginning of the twenty-second chapter, had already exposed this false conceit of Job, though he had not received the admonition. The four next verses are, accordingly, a quotation from what had been before advanced.

5. "Look at the heavens, and behold,  
"See the skies how high they are above thee !
6. "If thou hast sinned, what hast thou done to him ?  
"If thou hast multiplied transgression, how hast thou  
affected him ?



7. "If thou hast been righteous, what hast thou given to HIM ?

"Or, what has HE received from thine hand ?

8. "To a mortal like thyself is thy transgression,

"And to the son of man thy righteousness."

This is repeated as a sufficient reply to the proud conceit in the heart of Job. It is a thought most debasing to the majesty of the Almighty, to entertain a notion that God can be any way affected by all that the creature may choose to do; as if he felt obliged to his creatures, and, on his own account, would thank any man for what he had or had not done! In what a remarkable manner did our blessed Lord, when he was upon earth, rebuke this same rising thought of pride in the breasts of his disciples! "But which of you, having a servant ploughing, or feeding cattle, will say unto him by-and-by, when he is come from the field, Go and sit down to meat; and will not rather say unto him, make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do<sup>a</sup>."

Let us bear in mind, too, that the dischargers of public benefits, and the munificent patrons of charity, are but the good stewards of the manifold grace of God; and 'it is required in a steward that he be

<sup>a</sup> Luke xvii. 7.

found faithful.' How, then, is all idea of merit excluded in man before God ! How poor a thing is all human virtue and charity, as a set off against any one sin, of which a just Judge is the declared avenger ! God may, indeed, in virtue of his own promises, make himself a debtor to his creatures, as he did under the covenant of works—"Do this, and thou shalt live"—to the utter confusion of all that were under the law ; and, as in some cases he has done, concerning ' the labours of love ' under the gospel. But neither of these cases constitutes a boast of service ; not the former, because, by the deeds of the law shall no flesh be justified ; not the latter, because the love of the God of grace is of all things the most humbling and emptying of self. The poor returns that it ever can make for ' the great love wherewith God has loved them,' in whose hearts it is shed abroad, appear small and contemptible in its view ; and it wonders if the reward comes, for they seem not a thousandth part of what was due in gratitude for favours received. A mind possessed of this grace of charity would be the last to entertain a thought, that all that it had done could excuse the least offence, or the least rising of human corruption. It would be the last, on account of these services to consider itself as hardly dealt with, when it should please God to visit with his chastising hand. And it is a sure proof that our works have not been the fruits of genuine love to ' the God of all grace,' when the retrospect of them can fill the mind with this sort

of boasting; when a life of the most splendid virtues, and most useful charities, can be viewed in this light. No; though there has been the zeal and the devotedness of a martyr, and though a man has divided all his goods to feed the poor, he has not had 'charity' in the true sense of the term.—Selfishness has been 'the dead fly' that has changed all the perfume 'of the apothecary's ointment.' And this, it appears, Job was to learn in his affliction.

Elihu next proceeds to animadvert on another part of Job's replies.

The prophet had stated, in his last discourse, that God did hear the cry of the oppressed, when they called upon him because of their merciless oppressors. But Job had instanced it as a matter of fact, not unusually witnessed, "Because of the inroad of the enemy men groan, the soul of the wounded cryeth out; but Eloah regardeth not the supplication."—Chap. xxiv. 12, &c.

On this Elihu remarks:—

9. From the multitude the oppressed call out<sup>a</sup>,  
They cry aloud because of the arm of the great :
10. But none saith, "where is Eloah, my Creator,  
"Who giveth songs in the night ?
11. "Who teacheth us more than the beasts of the earth,  
"And maketh us wiser than the birds of the heavens ?"

The sense of this is but too plain. When the injured and oppressed poor cry out, by reason of the injustice and tyranny of their superiors, of their task-masters, or of their conquerors, is it always a

<sup>a</sup> Are wont to call out.

believing appeal to their Creator, with a consciousness that it is he that can and doth give comfort of heart to his faithful people in the night of their afflictions? Is it with a grateful feeling of the benefits which the most depressed of mankind still possess above the inferior animals around them? The hind, or the pious slave amidst the cattle he feeds, has this cause of thanksgiving, to mingle with the prayers and supplications with which he makes known his requests unto God, when he casts his cares upon him. But are such always the prayers which reach the ears of Jehovah Sabbaoth, when the poor cry out to him in their distress? Oh, if they were, soon would the promised vengeance come down upon their proud oppressors! But too often this is far from being the case:—and then it is true

12. There, they may call aloud, and he not answer,  
On account of the swelling pride of evil doers<sup>a</sup>.
13. Ay, vanity, El will not hear,  
Neither will Shaddai regard it.

When a multitude, who have cast off the fear of their Maker, only cry to him because of the injuries they receive from proud and wicked oppressors, they may, indeed, call in vain, and their tyrants still prosper for their chastisement. For such prayer is ‘a vanity,’ it is taking God’s name in vain; it is ‘untrue’ and ‘unreal;’ it is not offered with thoughts of becoming humiliation, and of re-

<sup>a</sup> Mr. Good, “ piteously call they out, but he answereth not, notwithstanding the violence of the outcries,”

verence to his 'great name;' and the Searcher of hearts will not hear or take any notice of such petitioners. This may account for the fact, that Job or any other persons may think they have remarked, where the injured and afflicted cry, and are not delivered from their oppressors. But these cases, were they properly understood, would be seen not to derogate from the just and equal rule of the Lord of Providence, who is ever executing judgment and justice in the earth.

14. But even when thou mayst say, thou canst not see it <sup>a</sup> :  
Judgment is before him, and thou shouldst expect it.

God is considering the case,—he is planning the retribution ;—you may expect to see it at the season chosen by the wisdom of God.

15. But because there is not presently a visitation of his  
wrath<sup>b</sup>,  
And he decides not with exceeding indignation<sup>b</sup>.  
16. Therefore must Job open his mouth 'in' vanity<sup>c</sup>,  
And multiply words without knowledge.

God, it is asserted, is always angry with the wicked ; and, that their just punishment is always in

<sup>a</sup> Or, "Thou dost not behold us."

<sup>b</sup> Or, "and does not take notice, or animadvert, with excessive wide-spreading devastation." Or, we may render these two lines in connexion with the foregoing.

"—Even at a time when there is no visitation of his wrath ;

"And he does not decide in great indignation.

"Therefore, does Job," &c.

<sup>c</sup> Or,

Therefore, will Job let break forth from his mouth "a vapoury delusion!"

Has let fall from his lips an expression, so discrediting to the righteous providence of God.

his design. If, for certain reasons best known to him, men see it not at present, they should expect it, and they will not expect it in vain. But, because this wrath is not always speedily executed, and manifested immediately, in ‘exceeding indignation—like the sudden breaking out and wide range of some noisome pestilence, or desolating storm,—therefore had Job falsely argued, and, in ignorance of the facts of which he had spoken so much, denied a just and equal rule of Divine Providence over the affairs of men; and had rashly pronounced the expectation of such a retribution of Providence to be a mere delusion, like the false appearances of water in the desert.

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#### SECTION IV.

##### *Elihu's Fourth Address.*

Chap. xxxvi. Ver. 1. And Elihu continued and said :

2. Attend to me<sup>a</sup> a little, and I will explain to thee ;  
For still are there words on behalf of Eloah.

The latter part of this verse should, perhaps, be rendered, “For still there are sayings touching Eloah ;” *i. e.* Things said by you, Job, concerning God, that require to be answered.

3. I will extend my observation afar off,  
And will ascribe righteousness to my Maker.

<sup>a</sup> בָּתַר לִי, ex usu Chald. ‘expecta.’ SIMON. Mr. GOOD, “Incline to me.”

4. For truly, my speech shall not say falsely,  
“Perfection of knowledge is with thee <sup>a</sup>.”
5. Lo, God is great, but not actuated by passion <sup>b</sup>,  
Great ‘in’ strength of understanding!
6. The wicked will *not* prosper <sup>c</sup> ;  
And to the depressed, judgment *will be* given!

This great practical truth is to be maintained. ‘The wicked will *not* prosper’ in his wickedness: the depressed and humiliated *will have* justice done them. This is a maxim of the providential government of God. But, then, God is not, like a man, actuated by human passions, that he should act like an angry or vindictive man. He is ‘great,’ and ‘magnified’ beyond all conception. He is, as it were, a ‘multitudinous Being,’ his wisdom is manifold, his resources infinite! In various ways, beyond human calculation, will he manifest his righteous judgment.

Job had said much, indeed, concerning the greatness of the Divine wisdom and power; but he had not applied the consideration properly to God’s present government of mankind as the righteous Judge. But this consideration, properly pondered,

<sup>a</sup> Mr. Good translates these lines, “I will exert my knowledge to the utmost,—and do justice to my Creator—behold truth without error shall be my argument; soundness of knowledge shall be before thee.”

<sup>b</sup> “Not to be despised.” PARKHURST, &c. מַאֲם, proprie est, uti Arab. طامس, مام, ulceratus est, non ulceratur, non obnoxius est iræ, invidiæ, æmulationi, odio.

<sup>c</sup> Literally, ‘shall not live.’ Wherefore do the wicked live, i. e. prosper and flourish. “He will not give the wicked to flourish. He will give judgment to the oppressed.”

would prevent his creatures from too hastily concluding, when they think that they witness the prosperity of the wicked, and the depression of the just, that this is, in reality, a violation of judgment and justice, when seen in all its points and bearings: so that we should conclude, the just Judge has altogether reserved the manifestation of himself until a future state. This was Job's error—and it is an error which it is particularly the object of this book to refute.

Elihu proceeds to point out the dispensation of Providence, with respect to the justified objects of his favour; towards whom, Job had argued, there appeared no distinguishing providence in this present life:—their recompence would be in another world. The reply says, it is true their great exaltation will be in a future state; but God is not unmindful of them in this present world; and in his training and disciplining these heirs of glory, is the hand of the righteous Governor, and of the wise and considerate parent of the universe, often displayed and always employed: this most nearly concerned Job; his case belonged to this class of dispensations.

7. He will not withdraw his eyes from the righteous:

Ay, for kings on the throne<sup>a</sup>,

Will he, also, set them for ever, and exalt them.

The language of this verse is, in some respects,

<sup>a</sup> Or, we may possibly connect this line with the foregoing—  
“And with kings are they upon the throne,” that is, ‘the eyes of God, that they, the kings, do his people no harm.’



difficult. I believe it denotes the continual watchfulness of the Lord over his people which never ceases, all the days of their pilgrimage, until they are glorified with the great Redeemer, with whom they are to reign for ever, as 'kings and priests' unto God. As we read in an ancient oracle in the book of Samuel: "He lifteth up the beggar from the dunghill, to set him among princes, and to make them inherit the throne of glory." Here will he infallibly set them, and to this exaltation will he guide them with his eye. They may, indeed, meet with afflictions in their passage; but mark the reasons and the object!

8. And when they are bound with fetters,  
When holden in the toils of affliction,
9. Then he showeth to them their deeds,  
And their transgressions where they carry themselves  
bigly<sup>a</sup>.

Elihu refers here, I have no doubt, to the righteous; that is, those who are justified according to the covenant of the Elohim, they are to be exalted for ever; but you sometimes see them in great distress and affliction: this arises not from chance, or from the arbitrary rule of an undistinguishing providence, acting, as Job had insinuated, upon a secret plan that has no relation to a present moral government. It is in fact the 'father' 'scourging the sons whom he receiveth.' They have been lifted up with pride; therefore are they fallen into 'the snare of the devil,' they 'have carried them-

<sup>a</sup> יַהֲבִיר, 'validum se exhibit.'—Compare chap. xv. 25.

selves bigly :’—as the term may be rendered, ‘they have been playing the hero,’ ‘putting on the great man.’ Though, perhaps, in the main they have not ceased to ‘do justice’ and to ‘love mercy;’ yet, they have not ‘walked humbly with their God.’ And all this may be very secret, and not felt by themselves ; but therefore has their heavenly Father ‘in very faithfulness caused them to be afflicted, that they might learn his law.’ He has sent them adversity for a time of consideration. Then he himself becomes their teacher, and they discover the sin of their pride, and of all the abominations into which in the sight of God it had led them, while they esteemed themselves so highly.

10. And he uncovereth their ear for instruction,  
And exhorteth them that they should return from  
vanity.

All the children of God well know, that the season of adversity is that when the mind is most open to conviction ; and they feel it to be a time of much admonition from within. How often is the Divine remonstrance applicable ! “I spake unto thee in thy prosperity, but thou saidst, I will not hear”—and, “how gracious shalt thou be when pangs come upon thee!” The admonition is, to return from ‘vanity :’ “God knoweth the thoughts of the proud that they are but vain”—a boasting and self-glorying about a mere nothing, and such is religious pride, as well as any other pride, which induces a man to ‘vaunt himself.’ It is self-idolatry, though harboured amidst the most splendid virtues, and

what are commonly called ‘charities:’ “for if a man thinketh himself to be something, when *he is* nothing, he deceiveth himself;” and every affliction, or apprehension of trouble, where no particular sin or negligence affects the conscience, but the mind is rather pleased with its exertions and usefulness, ought to call to us aloud ‘to humble ourselves under the mighty hand of God, that he may exalt us.’

11. If they will hearken and obey,  
They may spend their days in good,  
And their years in pleasures :

12. But if they will not hearken,  
With the dart they pass away,  
And die without knowledge.

That is, by the affliction with which they are stricken, they pass away, and never enjoy that fulness of divine knowledge, which the humbled child of God is taught by the Spirit of wisdom and revelation. Or, as some understand the two last lines, ‘Likè an arrow that cutteth the air, and leaves no trace behind, so they pass by, and die without being known, or remembered.’

Every careful reader of the sacred Scriptures must have remarked, how very full they are of admonitions to the same effect!—that the happiness of the children of God in this present life, very much depends upon the manner in which they can be brought to walk with God. For, though they are gratuitously accepted, and are heirs of the life eternal, by the indissoluble engagements of an eternal covenant; and, there, the righteousness

and the holiness of the mediator is alone considered, and to him has the Almighty Father sworn, and ‘ will not alter the word that is gone out of his mouth ;’ yet it is declared, “ if his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments, then will I visit their transgression with a rod, and their iniquity with stripes.”

How plainly does the apostle note the same consequences of this moral discipline, under which the holy family of God is placed in this present life. “ For this cause, are many weak and sickly among you, and many sleep.” For, if we would judge ourselves, we should not be judged ; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world. So that, in these very circumstances, in the temporal dealings of God with his beloved children, we may expect to see, more than anywhere else, the visible hand of the righteous judge.

Do we, however, sometimes think with Job, that this is contrary to experience, ‘ where every one liveth !’ Not the most exemplary Christians seem the freest from adversity. The contrary would appear sometimes to be the case, and those of whose piety we have formed but a low estimation, seem, in temporal things at least, to be most blessed. The answer to our surmise must be the same as that given to Job, “ God is greater than man ;” ‘ he knoweth all things.’ ‘ He’ often ‘ seeth not as man seeth.’ It is true, many most eminent

Christians—even when they do not suffer for the gospel's sake—have been great sufferers in life. Yet, who but God can see how much they owe that eminence to their trials, which we reckon among their adversities? Besides, the most conspicuous piety is not always the most solid and sincere, nor the most sure to be clothed with humility in the sight of God; and, without this, we learn, that nothing can be right in his eyes! And, again, how long, and how frequent must be the visitation of affliction, to keep down pride in the heart of any particular man, or to prevent its wanderings, God alone can know. When, indeed, our suspicions respecting the real piety of a Christian professor are well founded, and yet we see him in great prosperity, and without chastisement, “whereof all are partakers,”—this cannot but lead to an apprehension, that he is not ‘a son.’ With these considerations, therefore, we shall meet with nothing in the course of events, which any of us may witness, which will warrant us to conclude, that God is not ruling his people as a righteous judge, and a considerate parent in his providential dispensations toward them. This is subordinate indeed to his everlasting love, and to his delight in mercy. But we are still exhorted: “if we call upon God the Father, who, without respect of persons, judgeth as every man's work shall be, to pass the time of our sojourning here in fear.”

The heavenly Father, we see, lays not aside the character of the righteous governor, in his provi-

dential dispensation towards his people. But, notwithstanding, how lenient is his rule, how easily may 'mercy rejoice against judgment!' For he tells us expressly, "if we would judge ourselves, we should not be judged." The penitent, therefore, have nothing to fear. It is unrepented sin, and those transgressions, to which, being lifted up with pride, we are blind, and acknowledge them not, which ought to be chiefly considered as endangering our temporal peace and welfare.

13. But the polluted in understanding will treasure up  
wrath,  
They will not cry, when he hath bound them!

By 'the polluted,' or 'profaned in heart,' or 'understanding,' I conceive to be meant—in distinction from the outwardly profane, or irreligious in conduct, or in those lusts, of which their heart condemns them—those, whose offensive error is in the state of the mind itself. As where being lifted up with pride, and polluted with the vanity of self-righteousness, they judge not themselves. When such persons are under the chastisement of God, the danger is, lest they should anger him still more by their unhumbled conduct; their affliction brings them not to penitence and prayer, 'they will not cry when he hath bound them in affliction.' This is doubtless meant as an admonition suitable to Job's case. If there was nothing in his outward conduct, or on his secret conscience, that polluted the holiness of the saint of God, there was 'within' in the evil conscience itself pride, which polluted the sanctuary of

God, and blinded the eyes of the understanding. Job had not cried in the prayer of the penitent, when God bound him ; and accordingly, he is exhorted below, in the twentieth verse, “ Let thy cry be set forth, &c.

14. Their soul will die in childishness<sup>a</sup>,  
Though their life be with the saints<sup>b</sup>.

I have preferred, upon the whole, this interpretation of this difficult passage : the ‘ profaned in understanding,’ though in their lives they were eminent among the saints, yet, under the afflicting hand of God, they appear not as the spiritual, whose faith seems as it were tried for the example of others, but ‘ die without knowledge,’ or without much ‘ acknowledgment ;’ mere infants in understanding and spiritual discernment. Some render the words, “ their soul dieth in the concussion, and their life with the saints.” They will then mean, their sin is a sin unto death, and they are cut off from the communion of saints, by a sudden death, and no prayers or entreaties are heard on their behalf. Or, perhaps, the last line may be understood, “ that their life may be with the saints :”

<sup>a</sup> Or, ‘ with the puling babe,’ נער, “ in childish ignorance.” Psalm lxxxviii. 16.

<sup>b</sup> “ I am at loss to tell how קדשים, in this place can be taken in any other than its usual sense, ‘ holy,’ or, ‘ consecrated persons,’ or ‘ things ;’ certainly, in after ages, the term had another application, to lewd characters : but then always in allusion to their supposed *consecration* to the service of some vile deity. By holy ones, some think angels are here intended as the inflictors of the divine sentence.

parallel to that of the apostle, "deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." All clearly appertains to the enforcing of discipline in the family of God, upon the children of disobedience.

On the other hand :

15. He will set free the humbled in their affliction,  
And by oppression will he uncover their ear.

This is laid down as a certain maxim in the account of God's dealings with his people ; that where the effect of affliction is humiliation under the hand of God, as the word strictly means—where the chastised is duly 'affected' by the correction, 'yields to,' and 'succumbs' under, the stroke, that there, will assuredly be deliverance, 'a happy issue out of all their afflictions ;' and the visitation will be found to have been of the greatest benefit for the instruction of their souls. As we read elsewhere—"Blessed are the *poor in spirit*, for theirs is the kingdom of heaven : " "Blessed are they that mourn, for they shall be comforted : " "Tribulation worketh patience, and patience experience, and experience hope : " "He chasteneth for our profit, that we may be partakers of his holiness ; now no chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." This most certain maxim Elihu applies to the case of Job.



16. And certainly, he had raised thee from the face of distress<sup>a</sup>,

A wide 'place,' without straitness, 'had been' instead;

And that set down<sup>b</sup> on thy table had been full of fatness.

As the term for distress is borrowed from the idea of 'straitness,' 'confinement,' or 'pressure,' so 'a wide place' without straitness denotes release from every difficulty, liberty from all impediments which may harass or distress: 'fatness,' as usual, designates the riches of prosperity. Had Job been properly humbled by his affliction, he, beyond all doubt, would have experienced happy deliverance.

17. But thou hast fulfilled the judgment of a defaulter<sup>c</sup>,  
Judgment and justice have been sustained.

Because you did not humble yourself under the hand of God, instead of obtaining deliverance, and the benefit of the Fatherly correction, you have endured all the punishment of a guilty person. God has dealt with thee in the way of judgment and justice; "for he resisteth the proud, and giveth grace unto the lowly."

18. Since there is wrath; lest it explode thee with indignation,

And much ransom not extricate thee<sup>d</sup>;

<sup>a</sup> Or, 'from the face of the adversary.'

<sup>b</sup> נָתַת, 'quod descendit sive dimittitur.' SIM. LEX. הַחֲתִיָּה, denominativum cum jod possessivo, quæ vel quod est infra or, read with הוֹבִיגַנְתְּ הַחֲתִיָּה.

<sup>c</sup> Or, of 'the guilty,' or 'condemned.'

"And since thou hast undergone the judgment of one that is guilty. Judgment and justice must be held up," or "sustained against thee."

<sup>d</sup> Mr. Good, after Reiske, gives בִּי, the meaning of behold

19. Let thy cry be set forth, and not gain<sup>a</sup>,  
Or all the acquisitions of strength.

The instruction is—since there is visibly anger against thee for thy pride, for fear God should cut thee off, and will accept no sacrifice on your behalf, let the ‘cry’ of the broken heart be the offering.—This should have been set forth before God, and not ‘that which was gain to thee;’ that character for religion and virtue which you had gained among men, and all that your great ability and firmness in virtue had obtained. You have found, indeed, whereof to glory; but you should not have gloried before God, and set forth this as justifying you against God, who saw proper to chastise you.

20. Long not for the night,  
‘But for the ascending of the people from their abode below’<sup>b</sup>.

This is spoken in reproof of the eager desire which Job had several times expressed for his death—Long not for the night of death—that ‘night when no man can work.’ Let not this be the object of desire, but rather long for the resurrection

or, “mark indignation, lest it urge thee to ruin.” Perhaps, ‘lest it irritate thee to strike hands in indignation.’ This were an unpardonable offence.

<sup>a</sup> Taking the various readings of הערר and ולא. To warn Job of a danger, from which his wealth and acquisitions could not extricate him, when he had already lost them, does seem to be a meaning suitable to the connexion.

<sup>b</sup> Or, “of the peoples, ‘that are in’ their low places.” Mr. Good renders, “for the vaults of the people underneath them.” But it is difficult to conceive how עלות can bear any other meaning than ‘ascending,’ and on this is grounded the translation which I have adopted.

of the dead, when the dead shall leave their unknown abodes in the regions below. This is consonant with the general instructions of the word of God. That which is held forth as the great object of the believer's hope ; for which, as the expression implies, they may ' pant with desire,' and with the expectation of which they may comfort one another in all the seasons of their toil and trouble, is not so much the day of their death, but the ' day of the Lord,' when they that sleep in Christ shall come forth to the better resurrection. This is still, even under the new Testament, held forth as the great object of love and desire. Though much more is now revealed respecting the state of departed souls, and we know, that ' to be absent from the body, is to be present with the Lord,'—' to depart, and be Christ, which is far better ;' ' yet not the entering upon this state,' but ' the coming of our Lord Jesus Christ, and our gathering together to him'—' the day of his appearing and kingdom'—the ' attaining to the resurrection from the dead,' is ever pointed out as that which we are to ' long for,' and ' haste unto.' But the saints who lived before the coming of Christ into the flesh—his death, descent into hell, and resurrection from the dead—had not ' life and immortality' so ' brought to light ;' that they could ground a reasonable hope on anything, in the unseen world, but that they should be restored to a better life with their '*living Redeemer*.' They ' believed in God who raised the dead.' It is very evident, as has been before remarked, from all that

is said respecting the abode of the dead, in the speeches of Job, that his conception of it was a mere negation of toil and trouble, a state of undisturbed repose; and his great desire for death arose only from the disgust of life; and in no circumstances can such a desire be the grace of hope in the believer's mind. Hence this reproof.

21. Take care, look not at grief;

For to this hast thou had regard more than to humiliation <sup>a</sup>.

He is admonished that he was 'looking,' 'turning his face' too much to grief; it engrossed his single attention, he had given way to it too much; and the consequence was, he was overwhelmed in despair. He should have had more thought of humbling himself before God, than of brooding over his sorrows, and of thus venting his lamentations and complaints. He had given way to desperation; but there was no occasion. He had lost sight of him who had power to raise him up.

22. Lo, El acts highly in his power,

And who teacheth like him?

Who surveyeth over him his way,

And who saith to him, Thou hast done wrong?

It may appear, at first sight, something extraordinary, that Elihu should feel it necessary to enforce

<sup>a</sup> The adoption of the primitive meanings of the words אָנָּן, עָנִי, and בָּחַר, will, I think, clear up the sense of this verse. אָנָּן signifies 'grief,' 'labour,' or 'sorrow,' arising from affliction: עָנִי, the 'yielding humble acquiescence,' or, 'depression of mind,' in consequence of it. The primitive meaning of בָּחַר, is also 'to view, behold, regard.' Like the Chald. and Syr. בַּסָּ, בַּחַר, perspexit, animadvertit.

upon the mind of Job a just conception of the sovereign power and wonderful wisdom of God; when Job had expressed his own ideas so strongly upon the same subject. Yet true it is, that we shall find, in almost all the remainder of the book, both where Elihu continues his speech, and where God himself addresses Job, that this is the leading object:—to impress upon the sufferer's mind proper conceptions of the majesty and wisdom of God, as that which was mainly necessary for him to know and to feel.

But it will appear, on comparison and reflection, that though Job has many similar observations concerning the power and wisdom of the Deity, they were not introduced with a view to the same application. Job displayed the greatness of God, if we may so speak, rather to remove God from the moral government of this present world, while, at the same time, he maintained his natural government to the full. His argument seemed to drive at this,—that God is great enough to let the wicked triumph, and the innocent suffer, in this present life, and make the proper compensations in a future state, though the design and wisdom of this is inscrutable. But the remainder of this book of Scripture would teach us to connect these ideas of power and wisdom in the Deity, with the *actual* rule of the director of providence, as the righteous Judge of all the earth, and the just and impartial Parent, correcting the children whom he loves. We should not recur to God's power and wisdom, to account for some vast plan of his, that allows him to neglect

or postpone the just retribution ; but rather to account for what our partial views cannot comprehend in the present conduct of him who avows himself the just and righteous Governor, and who declares that he is manifesting himself as such, in his present conduct towards men.

The purport of the remainder of the book we shall therefore find to be this. See the wonderful wisdom and contrivance of God, connected with his almighty power, in the various phenomena of nature, and also in the structure and formation of various animals, and in the instincts which are implanted in them ! That same wonderful wisdom and contrivance is employed in the providential dispensations of the righteous God, over his children in particular, and over all his creatures in general. Would it be impious in the student of natural history, where he sees so much that indicates wise design and the contrivance of a superior intelligence, when he meets with something he cannot understand or reconcile with the general design, to pronounce it wrong or useless, and to question the existence of the final cause in the Creator's mind ? As impious would it be, in waiting the developement of the scheme of Providence, to deny that some wise and good end is designed, when events fall out which we feel a difficulty in reconciling with that end.

This I believe to be the great moral of the beautiful remainder of this book, which, in some points of view, may seem of an extraordinary nature. An inspired prophet, after the reproof of Job, and God

himself, when he condescends to speak from the stormy cloud, make no new revelation to Job concerning divine things; but call his attention to what 'may be known of God,' in his creatures, which had ever been before his eyes. In truth, God had already revealed to his church what he thought fit, at this present period, for the support of their faith in everlasting mercies; and this faith Job had kept entire; and except, as we may suspect, the pride of his self-righteousness might have somewhat impaired his views of grace in the covenanted mercies of his Elohim, was 'faithful with the saints.' But he had, as we have seen, embraced erroneous views of a present Providence; not, indeed, with respect to our entrance into the world to come; but with respect to this lower creation, and to the situation of his servants and creatures therein.

Now of this, the works and phenomena of nature, if rightly contemplated, were capable of giving him a more just conception; not, indeed, concerning 'things which God has prepared for them that love him' in a future state; but nature would afford many demonstrations of God's present care of the earth, and of its inhabitants. The greatness of the divine wisdom and efficiency, as displayed in the creation, and in the management of the concerns of this present world, should have taught Job—and, by the blessing of God, did teach him—that the Lord could not have forsaken the earth, nor have given it up to such misrule, and to such wanton perversions of triumphant wickedness, that nothing

but a future state of rewards and punishments, could make him out to be a just or righteous Governor, powerful as wise, and just as powerful.

And it is well worthy of remark, that when our blessed Lord himself would impress upon his disciples a sense of their being under a special providence, as to their earthly wants, and that they might have, as it were, monitors of his caring for them in the most trying circumstances ; he sends them to the same instructors :—“ Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they ?—Consider the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet I say to you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?”

24. Remember that thou shouldest magnify his work,  
Which men have published abroad ;
25. ‘ When’ every mortal is looking towards it,  
‘ When’ men are contemplating from afar.

This, upon the whole, I take to be the meaning. Whatever God does, it is our duty to speak highly of it ; especially when there is some extraordinary occurrence, which has become the subject of general conversation, and has engaged the attention of all men, far and wide. And this is what we are to remember, that we may glorify him in his work,



whatever it may be.—‘ The unparalleled wisdom of the doer !’ He must be right !

26. Lo, God is great, and surpassing knowledge ;  
 Beyond number his years, surpassing research <sup>d</sup>.  
 27. For he absorbeth <sup>b</sup> the drops of water,  
 They are poured off in rain from his mist.  
 28. Then the heavens drop down,  
 They distil copiously on man.

The expressions used seem to imply the formation, not of the shower of the storm, but rather of the drops of the dew, or of the thick drizzling, but more gentle, rain. The rain of the storm, accompanied with thunder and lightning, follows next in the description of the wonderful works of God.

29. Ay, can any understand the spreadings of the cloud <sup>e</sup>,  
 Of the sounding tempest <sup>d</sup> of his pavilion <sup>e</sup> ?  
 30. Lo, he spreadeth over him his light flame <sup>f</sup>,  
 And covereth ‘ himself with’ the depths of the sea <sup>g</sup> !  
 31. For by these he judgeth the nations,  
 He giveth food in abundance.

<sup>a</sup> Literally, ‘ and is not known,’ ‘ and there is not investigation.’

<sup>b</sup> נָשָׁב, sorpsit, resorpsit, (Arab. عَصَب sorpsit). SCHULTENS in locum. Or, ‘ from his tempest.’ Vapor, vaporatio nebulosa et gravior ; aliis simpliciter nubes à gravitate. SIM. LEX.  
 Compare וְקָקַל, Psalm xii. 7.

<sup>c</sup> Or, reading with Houbigant יִכֵּן. “ But if he prepares the spreadings of the cloud.”

<sup>d</sup> Procella strepens, (Arab. طَلَسْ tempestas a fragore.)

<sup>e</sup> More strictly, “ his canopied seat.”

<sup>f</sup> אֵשׁ ignis, non tam ignis ardorem, quam ejus flammantem splendorem exprimit unde ab שָׁא distinguitur. SIM. LEX.

<sup>g</sup> Or, “ he spreadeth over it—the cloud—his fiery flame—the lightning ; and covereth, or fills with its splendour, the depths of the sea.” See PARKHURST.

It strikes me that this is a description of one of those thunder-storms that arise from the sea—"the great sea westward," one great source of rain in these countries, as distinguished from their copious dews. These storms would be contemplated with some degree of awe and apprehension in their approach; since they might either burst forth with violence and destruction, as a judgment of the 'Great Unseen,' or might produce the greatest fertility, by their plenteous supply of rain. The electrical phenomena, observed on the rising of such a storm from the sea, might well lead to the expression, "He spreadeth over him his light or his fiery flame:" and perhaps the frequent occurrence of water-spouts on the coasts of the Mediterranean, as well as the general notion that the water was raised up out of the sea, leads to the description, 'He covereth himself with the depths of the sea.'

The storm, as it rises from the sea, is still, I believe, the object described, perhaps contemplated at the time.

33. In the hollow of his hands<sup>a</sup> he concealeth<sup>b</sup> the lightning<sup>c</sup>,  
And he directeth it in 'its' rushing forth<sup>d</sup>.  
34. Its muttering sound<sup>e</sup> announceth concerning it,  
An angry redness<sup>f</sup> concerning its rising.

<sup>a</sup> Or, simply, 'in his hands.' Compare עַל-כַּף, Gen. xl. 21.

<sup>b</sup> Or, "he clotheth his hands with."

<sup>c</sup> "The fiery blaze."

<sup>d</sup> Or, "when he causeth it to alight on any one."

<sup>e</sup> Or, "rattling, רַעַב ab רַעַב, quod cum Arab. رَاغ confert, eique notionem tremuli motus tribuit. SCHULTENS ad HARUR.

Chap. xxxvii. Ver. 1. Ay, at this my heart is wont to tremble,

And to throb in its place at its sound <sup>a</sup>:

2. With trembling, his voice is heard,  
And the muttering <sup>b</sup> that issueth from his mouth.

3. Under the whole heavens is his flash,  
His fiery blaze to the corners of the land.

4. After it a voice roareth,  
He shaketh with his elevated voice <sup>c</sup>!

5. But he lets them not investigate,  
When his voice is heard:  
'When' El shaketh with his voice!

p. 58, ut adeo fit 'tremulum sonuit,' 'fracto et iterato sono clanxit.'" SIM. LEX.

† מקנה, 'æstus,' 'fervor iræ permutat' & cum ה, Arabibus قنّاء est 'rubuit,' 'candit,' (rubedine inflammata, qualis est ferri candentis); מקנה אף, may therefore be rendered without violence, the 'redness of anger,' or, 'an angry redness.' 'Red' and 'angry' are epithets, which in our language, are without impropriety, often applied to the appearance of the sky, in an approaching storm. "Rubedo flammans nasi." SCHULTENS. "Excandescencia." REISKE.

<sup>a</sup> "Cor subsultim trepidat e loco suo." SIMON in גתר, 'vibrates like a twanged cord.' Mr. GOOD, 'staggereth in its post.' He compares the description in Shakspeare: "And makes my seated heart knock at my ribs."

<sup>b</sup> 'The growling, murmuring, or muttering.' הנה expresses both the suppressed roar of a lion, and the cooing of a dove. It is the sound of the distant thunder of the yet approaching storm that is meant to be described. ישרהו, either from ישר, "under the whole heaven is its direct course—of the muttering thunder, or of the storm: or from שרה, solutum et liberum dimisit, v. c. fulgur, hinc Arab. شعل fulmen micuit, coruscavit. "The Hebrew sense," says Mr. Good, "is, perhaps, more immediately, 'his track, or trail,' the Arab, 'his flash.'"

<sup>c</sup> רעם, within its secondary application means, 'to thunder,' primarily signifies to cause a concussion. "It causes concussion by the voice at its highest pitch."

Upon the whole, I conceive this to be the meaning of this last very obscure verse. When God manifests himself in this phenomenon of the thunder-storm, he allows not men to come near to investigate closely. When the voice of his thunder is heard, it is God himself that shaketh the heavens and the earth beneath ; but none can trace him.

Here, I conceive, the description of the storm to cease ; the divine poet goes on to point out other phenomena.

6. He doeth wonderful things,  
Great things, and is not comprehended.

Is not 'known,' or 'understood,' or 'discerned,' so as to be comprehended, where the efficiency of his power is most evidently displayed.

7. When he commandeth the snow : ' be ' it ' on ' the earth<sup>a</sup> ;  
Or makes heavy the rain, ay, makes heavy the rain of  
his strength.

On the hand of every man he fixeth a seal,  
To the acknowledging<sup>b</sup> of all mortals is his work.

8. Even the brute kind go into covert,  
And abide in their dens<sup>c</sup>.

The general sense of this passage is obvious, though the structure of the language is in some parts exceedingly perplexing. When God causeth a heavy snow to fall, or when he brings on the land those heavy rains so well known in the tropical climates, how does every man, stopped in his labours, and every wild animal retires, as if it were,

<sup>a</sup> Or, let it lie on the earth.

<sup>b</sup> ' To the feeling of every mortal.' Mr. GOOD.

<sup>c</sup> Idem.

by common consent, to let God work alone, themselves content silently to look on, during an operation in which they can be of no assistance, though so important to their welfare.

9. From the veiled chamber cometh forth the whirlwind<sup>a</sup>,  
And from remote regions the cold.
10. By the breath of El the ice is fixed,  
And the expanse of the waters into a mirror<sup>b</sup>.
11. Also the thick cloud precipitates itself into a flood,  
His light<sup>c</sup> disperseth the covering vapour :
12. And HÆ continually changeth their evolutions<sup>d</sup>,  
That they may accomplish his counsel :  
All that he commandeth them,  
Upon the face of the whole earth :
13. Whether for a rod, when on his land,  
Or for teeming plenty, he causeth them to come<sup>e</sup>.

The hand of the wise Governor of the world is seen in all the evolutions of the clouds, and in every change of the weather. The same clouds, at his bidding, may “drop fatness,” or break forth in destructive tempests.

14. Attend unto this, O Job!  
Stand and contemplate the wonders of El !
15. Canst thou comprehend how Eloah ordereth these,  
Even how he causeth the lightning to blaze from his  
cloud ?

<sup>a</sup> See SIMON in חור and חור. ‘Ex loco abdito,’ sive ‘secreto,’ ‘venit turbo,’ (conf. Ps. cxxxv. 7. Eccles. xi. 5, et John iii. 8,) ‘et ex locis dissitis (qualis est uterque polus) frigus.’ Compare Isa. xxi. 1. The whirlwinds, or sweeping winds of the south.

Or, ‘into a solid mass.’

<sup>c</sup> Or, his lightning.

<sup>d</sup> Or, “he continually turneth himself about.”

<sup>e</sup> Or, ‘he lays hold upon, or takes in hand it,’ ‘the land.’

16. Canst thou comprehend concerning the balancings of the storm ?

Wonders ! perfections of knowledge !

Or, perhaps, the last line should be understood as a question—‘ How much less, then, canst thou comprehend the wonders of the most perfect wisdom ?’ that which the ‘ Allwise’ discovers in the moral government of the world ?

Next follows, I conceive, a very plain description of that very dreadful phenomenon, so well known in Arabia, the ‘ simoom,’ or ‘ hot wind of the desert.’

17. How thy garments are heated,

When he stilleth the earth from the south ?

These winds, known by the name of kamsin, semoum, samiel, &c., are remarkable for their heat and extreme aridity. M. Volney compares them to the heat of a large oven at the moment of drawing out the bread. “ By this extreme dryness, it withers and strips all the plants, and, by inhaling too suddenly the emanations from animal bodies, crisps the skin, closes the pores, and causes that feverish heat which is the invariable effect of suppressed respiration.” “ In vain is coldness sought for ; all bodies, in which it is usual to find it, deceive the hand that touches them ; marble, iron, water, notwithstanding the sun no longer appears, are hot. These winds blow in a southerly direction.” “ The streets are deserted, and the dead silence of night reigns everywhere. The inhabitants of the towns and villages shut themselves up in

their houses, and those of the desert in their tents, or in pits they dig in the earth, where they wait the termination of this destructive heat. It usually lasts three days, but if it exceed that time, it becomes insupportable."

18. Canst thou spread out with him the clouds of dust<sup>a</sup>,  
Compressed like the appearance of a solid mass<sup>b</sup>?

In the simoom, "when the winds begin to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear in this climate, becomes dark and heavy; the sun loses its splendour, and appears of a violet colour; the air is not cloudy, but gray and thick, and is, in fact, filled with an extremely subtile dust, which penetrates everywhere."

19. Inform us what we shall say to it;  
We cannot order 'our words,' because of darkness.  
20. Will one say to it, Surely I will speak?  
If a man speak, surely he will be swallowed up!

The argument is,—if, then, this single messenger of God be so irresistible in its effects, so tremendous in its operation, that none dare question it, or hold a parley with it, would Job presume to argue with his Maker? This inexorable character of the dreadful simoom will be best illustrated by a description of its fatal effects, as given by the author quoted above. "Woe to the traveller, whom this wind surprises, remote from shelter! He must suffer all

<sup>a</sup> Or, canst thou with him expand the hazy atmosphere? 'שָׁחַק sometimes signifies the heaven, sometimes a cloud,' but literally, 'dust.' "Terra attenuata, et comminuta."

<sup>b</sup> Deriving מִצֵּק from צֵק. Or, "held together, after the appearance of rocky mountains."

its dreadful consequences, which sometimes are mortal. The danger is most imminent when it blows in squalls, for then the rapidity of the wind increases the heat to such a degree, as to cause sudden death." "These accidents are to be avoided by stopping the nose and mouth with handkerchiefs: an efficacious method likewise, is that practised by the camels, who bury their noses in the sand, and keep them there till the squall is over."

21. And now they see not the light,  
 Red and livid<sup>a</sup> is it amid the dusty haze.  
 But the wind passeth and cleareth it:  
 Out of the north<sup>b</sup> cometh the golden light.

We may further illustrate this passage from a

<sup>a</sup> Or, perhaps, 'pale and wan' is its appearance. A difficulty occurs here in the rendering of בָּהִיר. It is not found as a verb in Hebrew: the lexicographers, therefore, have recourse to the Arabic بָּהַר, to shine bright, and this meaning is generally acquiesced in. The noun בְּהֵרָה occurs, however, several times in the thirteenth chapter of Leviticus, where it denotes an appearance in the skin, common it should seem to an incipient leprosy, (ver. 2); to 'the inflammation of burning,' (ver. 28); and to 'the freckled spot,' (ver. 39), בֶּהֱקָה. The epithets given to this appearance in the skin, are "white, somewhat reddish," (ver. 24); "somewhat dark," (ver. 28); "of a darkish white," (ver. 39). And this is illustrated by a quotation, which Mr. Parkhurst gives us from Forskål: "I saw at Mokha, a Jew, who had the leprosy Bohak; the spots of it do not appear shining. Les taches sont d'un blanc obscur tirant sur le rouge. The spots are of an *obscure white, inclining to red.*" We may, therefore, safely infer, that a clear, dazzling brightness, is not the meaning of the Hebrew בָּהִיר. It is applied, no doubt, to the alarming aspect which the hazy atmosphere assumes during the continuance of these hot winds.

<sup>b</sup> Or, 'hidden place,' or, 'from concealment.'



description of a whirlwind of sand in the East Indies, by Lord Valentia.

“ The wind, which was easterly, was now perfectly lulled ; a very dark-blue cloud arose from the west, and at length covered half the sky. The thunder was not loud, and the air was perfectly still. The birds were flying very high, and making a terrible screaming. At length a dark-brown cloud appeared in the western horizon, and came on with considerable rapidity. When at about the distance of a mile, it had all the appearance of a smoke from a vast fire, volume rolling over volume in wild confusion, at the same time raising itself high in the air. As it approached, it had a *dingy red* appearance ; and by concealing the most distant minars from my view, convinced me, that it was sand, borne along by a whirlwind.” “ It reached us at length with great violence ; the darkness became every moment greater ; and at length it was black as night. It might well be called palpable darkness.” “ The total darkness lasted about ten minutes ; there are instances of its lasting several hours. When, at length, it gradually gave way to a terrifically red, but dingy light, which I at first attributed to a fire in the town. The rain now poured down in torrents, and the wind changed to the south. At about an hour from its commencement, the sky began to clear, the Tírfann went off to the eastward, and the wind immediately returned to that quarter.” “ It was the most awful and magnificent sight I ever be-

held; not even excepting a storm at sea. The wind in both cases was of equal violence; but neither the billows of the ocean, nor the sense of danger affected my mind so much as this unnatural darkness <sup>a</sup>."

To some such phenomenon as this is Job referred, to see a type of the present power and operation of God. And how great do even these bespeak him, who guides them, and whirls them about at his pleasure !

22. With Eloah is tremendous majesty ;  
Shaddai, to him we cannot arrive.  
23. High in strength and judgment,  
And great in righteousness, he answereth not <sup>b</sup>.  
24. Wherefore let mortals reverence him,  
' Whom' none of the wise in heart can discern.

Taught by what we contemplate in nature, of the wonderful works and operations of God, let us learn to magnify and extol the wisdom of that same power, which is conducting the machine of Providence, although we may here be called to consider occurrences and events, that no wisdom of man can explain, or account for. Let us see, in these phenomena, the exerted power of a PRESENT GOD, ' ordering all things after the counsel of his own will, doing whatsoever pleaseth him in heaven above, and in the earth beneath.' Let us not suppose with Job, that he hath withdrawn his immediate cognizance, so that ' the scourge may mock at the trial of the innocent,'—or, that we may con-

<sup>a</sup> Lord Valentia's Travels, vol. i. p. 161.

<sup>b</sup> Or, " he will not afflict."

sider 'this world as given into the hand of the wicked.' However extraordinary are events as they appear at present to us, let us learn to reverence in them the hand of God : all must be right, for He hath done it ; and where the hand of the wicked seemed to be high, God's hand, it will appear anon, was above them !

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## PART THE FOURTH.

## INTRODUCTION.

It now pleases God, who had hitherto been speaking by his prophetic Spirit in Elihu, to appear visibly to Job, and address him as from his own lips. Great had been the casting down of Job ; and great also was to be his exaltation ! The address of Elihu, there is no doubt, had already wrought conviction on his mind ; for though invited to defend himself, he makes no reply.

Jehovah, as has been before intimated, addresses Job much in the same style as his prophet had begun to do. He does not make to Job new discoveries of heavenly things. That was not the design of his gracious appearance : nor does it appear, that, according to the dispensation of the faith under which he lived, the afflicted patriarch had been defective in this knowledge. His trial was not on this account. At least, his faith in ‘ things unseen,’ pledged by the covenant of his redemption, has ever appeared triumphant ; but his conduct as a child in the holy family, as a pilgrim travelling through this world under the guidance of Divine Providence, had been perverse before God. Blessed with prosperity, and distinguished beyond

all others, by that exemplary life of moral and religious virtues in which God had sustained him, he had forgotten to give to God ‘the praise of the glory of his grace.’ Hence, being lifted up with pride, he had fallen into the snare of the devil, who had ‘desired to have him, that he might sift him as wheat.’ God had ordered that it should be so; not to gratify the malice of the devil, but to expose and correct in a child whom he loved something that did offend his heavenly eyes; and, no doubt, for an example to others, that those who think, that, as ar as our common corruption will permit, they ‘do righteousness’ and ‘love mercy,’ may learn also ‘to walk humbly with their God.’

In order for his trial, Job’s lot is, as we have seen, reversed—all the sources of his earthly happiness are taken from him, and he is made to drink most deeply of the cup of adversity. At first he bears it with great magnanimity: at length, however, he gives way to despair; and what is this in any man, but to lose sight of the wisdom and power of God, in his providential dealings with us? In one point, where he was ‘kept by the power of God through faith,’ Job was invulnerable: respecting his faith and hope in ‘the living Redeemer,’ that, in a superior sense, was a life, which the adversary ‘might not touch.’ We are called, however, not only to put our trust in God, as pledging eternal mercies, and a glorious inheritance in a world to come; but to put our trust in him, and to walk by faith before him, as the Lord of providence in this present world. But

how often, in trying circumstances, if we sink not into the utmost despair of Job, are we ‘all included in unbelief here?’ How sure is this to happen, if the holy Comforter leave us but a little to ourselves in adverse circumstances! How prone are we to feel mistrust of a special Providence, and of an immediate care of God over us! How backward to give glory to God, in belief of his goodness, and power, and wisdom, in the various vicissitudes of life! If God is pleased to try our faith, how many have to say, “I was almost gone, my feet had well nigh slipped.” How often has he, that has appeared to our help, kindly rebuked us, “O, thou of little faith, wherefore didst thou doubt?”

It is, in a ‘God at hand,’ and not afar off, that the believer is called to put his trust; in a God executing judgment and justice in the earth, a ‘rewarder of them that seek him,’ and who ‘will repay the wicked to his face;’—in a God, in all his dispensations towards his adopted children, showing loving kindness and tender mercies, who ‘will ever be mindful of his promise,’ and who has said, “all things are yours, the world, and life and death, and things present, as well as things to come.” But to believe this in hope, that is, to believe it with real expectation of the promised good, when we are compelled, against hope—with all appearances and visible grounds on which we can form an expectation, all opposed to our hopes—still to trust in God, this is the work of faith; and he who, like Job, despises the chastening of

the Lord, and ‘faints when he is rebuked of him,’ who gives way to despondency and despair, fails in this work of faith. He forgets; and, as to the life of faith, falls into a trance. Now, in these trials, to prevent the risings of the gloomy thoughts of despair, that we ‘stagger not at the promises of God,’ what is chiefly wanting in us? Certainly a present conviction and feeling in the mind, of the great wisdom and almighty power of God, as being in actual operation to accomplish his purposes of love; not in regard of the things of a future state alone, or respecting our eternal interests—the temptation affects not these,—but of the wisdom and power of God in his present designs and operations ‘to-us-ward,’ and in all the scene we contemplate around us. A present conviction of this—that the All-powerful and All-wise is really having in all things, bringing wonderful things to pass, surpassing all the knowledge and comprehension of man,—will alone support us in acting faith in God, when all things seem to be against us. This will prevent us from leaning to our own understanding, or from forming our deductions from human reason and the judgment of sense. The declaration of Elihu to Job, “God is greater than man,” is a very satisfactory answer—if it be powerfully impressed upon the mind—in many perplexing circumstances of life, and mysterious dealings of Providence. But if it be properly analysed, in every desponding, dissatisfied thought of ours, there will be found this ‘swelling of pride:’—I know better than God—

things are otherwise than they ought to be. And this will either lead to the disbelief of a special Providence altogether, or else to such notions of God's present moral government of his intelligent creatures, which he reckons equally dishonourable to his character, and contrary to what he means his creatures to understand.

The whole tenor of the ensuing address of Jehovah to Job charges him with this last-mentioned proud arrogance of thought. Job had too just a knowledge of God, to doubt a special providence. His mind was too well taught to lean to the atheistical thought, that anything could happen in the world without God. He was convinced that whatsoever or whosoever was the agent or instrument, the event fell not out by chance; nor was the will of any intelligent being put forth, independent of God's will, in any good or evil that was done—so that the plan of Providence could be compared to a mere outline, which other devisers filled up. Job entertained no thoughts of this, that the whole could be right, when the parts were not right; or that God's ordering of all things pertained only to certain greater interests and general results, but not to the volitions of individuals, and to all events whatever. No; Job, speaking of the effects produced by what, in the agents, was morally evil, exclaims, Who knoweth not that the hand of Jehovah is in all this? Neither had Job any conception of any other fatality, except the will of the Almighty mind, made up in perfect knowledge, and therefore



insusceptible of change. But still he maintained, and proved it, as he conceived, from fact and observation, that the present disposal of events, both with respect to the righteous and to the wicked, was not according to the equitable rule of a Just and Holy Governor. He questioned not the justice and goodness of the Deity, absolutely considered; but maintained that, for some mysterious reason, the wisdom of which was inscrutable to man, he did not manifest these attributes in his present government of the world. This was boldly to arraign the conduct of God in his moral government of mankind, who claims to be just in all his ways, and holy in all his purposes; and this is reprobated as the greatest pride and arrogance. Job ought to have given more credit to his Maker as the governor of the world.

As Elihu had begun to do, so God points to the phenomena of creation, to the evidences of his power and wisdom, in all the works of his hand displayed before the sight of all men, even in the structure and instincts of many a remarkable animal with which Job was acquainted. Was not all this enough to show the wonderful wisdom and contrivance which the great Governor of the earth was putting forth everywhere, in his present ordering of all things? Was it likely that the concerns of man alone were given up to misrule; or that in this alone God would act contrary to his character, and his present providence over mankind be the only exception, and here alone the justice and goodness

of the All-wise not be exhibited? Alas, what had Job been guilty of! ‘He had condemned God, that he might justify himself!’ He had arraigned the providence under which he was a sufferer, as not conducted by the rules of equity! Now, providence is the manifestation of the wisdom and justice of that same Divine Being, whose perfections are seen in all the works of nature. But Job had taken upon himself to show, from God’s providential dealings with men, that justice and equity was not the character of his present moral government over mankind; that it required the compensation of a future state to clear up its justice and wisdom. If so, Job was wiser than his Maker; for the design of God had ever been to show himself, by his providence, to the careful and patient observer, to be just, and wise, and good.

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## SECTION I.

### *The Admonition of Jehovah.*

Chap. xxxviii. Ver. 1. THEN Jehovah addressed Job from the stormy cloud, and said:

2. Who is this that darkeneth counsel,  
By words without knowledge?

By counsel, is either intended the wisdom of the divine decrees, or the deliberation which Job and his friends had held concerning it. Job had certainly darkened it, for he had perplexed and silenced his friends when they maintained this great fundamental truth, that God is everywhere, in his providential government, the righteous Judge, rendering to every man according to his deeds. Job had used

many words to prove, from observation and actual experience, that this could not be the fact. But God pronounces that these words were ‘without knowledge.’ The instances that Job had appealed to, as being obvious to the sight of all men, of God’s giving prosperity to the wicked, and causing the innocent to suffer wrongfully, and without redress, are pronounced to be untrue. The instances which any man may think he sees of such misgovernment—as who does not, according to the estimation of his own poor wisdom?—are declared, by God himself, to be mistaken, to be contemplated in ignorance.

We know not all things which God knows, or we should see the most striking of these instances no exemptions from the rule of perfect justice and goodness; and as often as we presume to think so of any event that happens, we set up our wisdom against God’s. It is, in fact, as the following address of the Deity to Job implies, to arrogate to ourselves a knowledge equal to that of Him who has made the worlds, and is conducting the mighty operations of nature. For the great God seems to say, ‘If I act unjustly towards my creatures, or unwisely or unkindly towards the children of my grace, it can only be for want of power or of discernment; and if you think my actions wrong, you certainly assume to be wiser than I am, and therefore I send you to contemplate the visible creation, in order that you may judge, from what you know or can see there, if that be probable.’ Thus, in his great condescension, God reasons with Job.

3. Come, manfully <sup>a</sup> gird thy loins,  
And I will question thee: Inform me, then—

To gird up the loins, is a phrase, common in the language of Scripture, to denote preparation, or the setting earnestly about doing of anything. The Almighty bids Job to prepare to converse with him.

4. Where wast thou at the laying the foundations of the earth?

Say, if thou knowest its construction <sup>b</sup>?

5. Who laid out its dimensions, that thou couldst discern;  
Or who stretched the line over it?
6. On what were its foundations sunk,  
Or who laid the stone of its corner—
7. Amid the universal din of the stars of the morning,  
While all the sons of Elohim shouted in congratulation <sup>c</sup>?

The divine language is formed, as usual, in allusion to the practices of men. The creation of the earth is spoken of under the notion of the erection of some great building. On the laying of the first stone, or putting on the top stone, rejoicing multitudes are wont to shout in congratulation of the

<sup>a</sup> Mr. Good.

<sup>b</sup> 'Its plan.' Idem.

<sup>c</sup> Or,

Amid the universal shout of the morning stars,

While all the sons of Elohim raised the loud song.

ברן יחד, "in the one sound," or, 'while they were sounding together;' רנן, in its proper sense, denotes the twinging of a bow-string, or the rattling, or ringing of arms; the congratulations, as it were, of an armed host striking their arms, or waving their banners. This passage certainly supplies an argument to prove that 'the angels,' and 'the stars' also, were created previously to our mundane system: that is, assuming the fact, that the 'Beni Elohim' of former worlds are angels, which it is impossible, however, for us to know for certain.

architect or erector. So God represents ‘the morning stars,’ ‘the sons of Elohim,’ as congratulating the Almighty Maker when he created the earth. The argument is—You, Job, at least, should have been there, and known it all, to be able to arraign my conduct in providence ;—or, you know, though you saw it not, that I am the builder of this spacious earth. Have I not wisdom and power to govern it rightly ?

8. And ‘who’ from flood-gates poured out the sea,  
When in its bursting from the womb it came forth ?
9. When I made the clouds ‘its’ garment,  
And the obscuring mist its swaddling bands.

The sea, or the deep, we learn from the book of Genesis, at first covered all the face of the earth. It was at the beginning of the second day of creation, that God said, “let there be a firmament,” or, “expansion in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so. And God called the firmament heaven.” This was clearly the formation of the earth’s atmosphere, expanded, perhaps, out of the fluid matter that before covered its surface. The visible effect of this was, the formation of clouds and mists ; these are figuratively spoken of as the garment and ‘cradle clothes’ of the mighty waters. And the quantity of the original matter, which, in a fluid state, had previously covered the globe, which was henceforth *invested* in

the heavens, either as held in solution in the atmosphere, or in a gaseous form in more elevated regions, is more, perhaps, than we have any conception of; and at the same time, the uses to which, in the economy of nature, it has been applied, may escape the observation of science, even in its present improved state. Thus were part of the chaotic waters drawn off. The following verses describe the divine disposal of the remainder of the watery element, that the dry land might appear.

11. Then did I span<sup>a</sup> for it my appointed boundary<sup>b</sup>,  
 And I fixed a bar and flood-gates<sup>c</sup>.  
 And I said, “As far as here thou shalt come: and  
 thou shalt go no farther,  
 And here shall be the stay to the high-tossing of thy  
 waves<sup>d</sup>.”

The four verses following in the divine address have been acknowledged to be very obscure: they have generally been considered as a description of the fourth day of the creation; but I can, myself, perceive an application to nothing else than to the universal deluge, when, for once, or for the last time, these waters, which had been the subject of the former verses, were brought back again, to overwhelm the earth and its inhabitants.

<sup>a</sup> שָׁבַר ex Arab. شَبَّحَ, ‘dimensus est,’ propr. spithama. SIM.  
 LEX.

<sup>b</sup> חֶקֶן, terminus et limes definitus. Perhaps, “my basin.” Compare חֵיק, ‘sinus.’

<sup>c</sup> Or a bar and valves, but evidently here, and in the eighth verse, the flood-gate is meant.

<sup>d</sup> נָאֹן “elatio magna, de mare æstuante,” de fumo in altum se extollente.

12. In thy days didst thou appoint a morning,  
Didst thou signify to a dawn its place,
13. When 'the waters' should seize on the utmost parts  
of the earth,  
And transgressors should be wafted out of it?
14. It became as the clay of the seal,  
And they set upon it like a garment.
15. Their light was withholden from the transgressors,  
And the high arm was broken.

The earth 'becoming as clay to the seal,' or, as the original word literally expresses it,—'changed itself as to its form,'—'turned itself every way, as clay yielding to the type of the impression,' conveys a striking idea of the alteration produced on the surface of the earth by the waters of the deluge, while these waters arranged themselves upon it, 'as the full garment fits itself to, and stands out from the body of the wearer.' Thus was the light of life extinguished in its wicked inhabitants, and all their pride and violence suddenly stopped.

The state of this earth before the general deluge, there seems no doubt, was, in many respects, very different from what it is at present. The science of geology, in the superior culture of modern times, is already capable of throwing much light upon the subject; and here, too, perhaps, 'knowledge' is still destined to 'increase' in these last times, and already are our scoffers at the promise of our Lord's coming '*willingly* ignorant,' if they know not that a former 'world,' being overflowed with water, hath 'perished,'—according to the word of God, which same word foretels an impending destruction by fire. The passage before us certainly conveys an

idea of the very great change produced upon the surface of the globe by these returning waters ; and the shores, and mountains, and vallies of the earth still carry the marks of this mighty inundation. An alteration was produced, not only on the earth's surface, but, we have grounds to believe, very great alterations also in the meteorological state of its atmosphere. Perhaps, the 'steril ocean' was not then so vast and wide, but many of its waters differently distributed with the habitable land on the terraqueous globe ; and it seems to be ascertained by observation, that the frozen regions of the north then enjoyed a more genial climate. The word of inspiration, when it contrasts "the heavens and earth that are now," with "the heavens and earth which were of old," describes the earth in the former world as "standing out of the water and in the water<sup>a</sup>." And it appears from its testimony, that the earth was not watered, as now, by falling showers ; "for Jehovah Elohim caused it not to rain upon the earth,"—"but there ascended a mist from the earth, and watered all the surface of the land." This, perhaps, it will be said, was rain in effect ; but surely a different phenomenon, in its production, from what now generally takes place, is intended to be intimated.

16. Hast thou been to the fountains <sup>b</sup> of the ocean ?  
Hast thou journeyed to explore <sup>c</sup> the deep ?

<sup>a</sup> 2 Pet. iii. 5. Gen. ii. 5.

<sup>b</sup> The ooziugs of the sea. See LXX. and Mr. Good ; according to others, the intricacies, or perplexities—"Salebrosa." SCHULTENS.

<sup>c</sup> Or, to the exploring.



17. Have the gates of death been disclosed to thee ?  
 And hast thou seen the gates of the deadly shades ?
18. Hast thou extended thy observation to the waste  
 spaces of the earth <sup>a</sup> ?

Declare, if thou knowest the whole of it.

It is much to be remarked, as has been before observed, how uniformly the Scriptures hold the same language respecting ‘hell,’ or ‘hades,’ ‘the abode of the dead,’ as being situated in the interior of the earth, in its belly or womb, as it were—low down, beneath the depths of the sea, in some vast and spacious hollows. Very similar, indeed, is this representation, as has been remarked, to the prevailing notions among all the nations of Pagan antiquity; which notions were handed down, no doubt, by early tradition, from the same source of information, only obscured by mythological inventions.

19. Where ‘was’ that track ‘on which light’ encamped <sup>b</sup> ?  
 And darkness where ‘was’ its place ?
20. So that thou couldst have laid hold on it in its boundaries,  
 And have discerned the paths of its mansion.
21. Thou knewest, for thou must then have been born,  
 And from the number of thy multiplied days !

This last verse, I conceive, determines the meaning of this passage, and shows it to refer to the original creation of light, when God divided be-

<sup>a</sup> ‘Explored throughout the breadths.’ Good. חרב signifies ‘spaciousness,’ ‘width of expansion,’ as well as ‘breadth of surface.’ It is also applied to wastes, and desolate places, ruins, sepulchres, &c.

<sup>b</sup> שכן habitavit, specie in tentorio habitavit, tentorium fixit. SIM. LEX.

tween the light and the darkness, and caused the vicissitudes of day and night, before the sun or moon were formed. Job had spoken so boldly, and pronounced so peremptorily, upon the measures of Divine Providence, that it seemed to his admonisher as if he arrogated to himself the knowledge and experience of such a length of days, as would have enabled him to have seen and understood all the wonders of creation.

22. Didst thou go into the treasures of the snow ?  
And didst thou see the treasures of the hail,
23. Which I reserved for the time of warfare,  
For the day of the conflict, and of the battle ?
24. Where 'was' that track 'whence' the lightning  
branched off<sup>a</sup> ?  
'Whence' the eastern hurricane<sup>b</sup> bursted forth upon  
the earth ?
25. Who allotted a storehouse for the torrent<sup>c</sup>,  
And a track for the flash<sup>d</sup> of the thunders ?
26. That it might rain on the earth without man,  
On the desert where no mortal inhabited ;
27. To replenish the waste and the wilderness,  
And to make the springing herbage to grow ?
28. Who was the father of the gentle rain ?  
Or who begat the drops of dew ?
29. Out of whose womb came the ice ?  
And the hoar-frost of heaven, who gendered it ?
30. That the waters should conceal themselves as a stone,  
And the face of the deep should become fixed ?

<sup>a</sup> 'Divided itself,' or, perhaps, 'possessed as its portion.'

<sup>b</sup> "קרים, literally the Euroclydon, Levanter, or hurricane of the east wind." Mr. Good.

<sup>c</sup> See Mr. Good.

<sup>d</sup> 'The zig-zag lightning.'

I believe the style throughout all these passages to be,—How did God, at the creation, make provision or store up the causes which should afterwards produce the effects specified?—Job should have had a knowledge reaching to these, to warrant him to pronounce, as he had done, on the measures of Providence!

31. Couldst thou have bound the bands of the Pleiades<sup>a</sup>,  
Or have opened the chains of Orion<sup>b</sup>?

We have already considered the arguments in favour of the supposition, that the Pleiades and Orion, two of the most conspicuous constellations of the starry heavens, are intended by the terms in the original<sup>c</sup>: and the position of the stars, which form respectively these two constellations, agrees remarkably with the description in the verse now before us. The Pleiades, or ‘the seven stars,’ are conspicuous in the heavens, on account of the near position of several stars of considerable magnitude, so as to assume the appearance of a cluster, to a spectator on the earth. On the other hand, the constellation named amongst us ‘Orion,’ is a combination of stars, not more remarkable for their

<sup>a</sup> מערנות, per metathesin pro מענרות, vincula, quibus ligatur, ab ענר ligavit. Cum sermo sit de Pleiadibus sensus vinculorum quadrare multis videtur, quia iis jungitur verbum קשר, et hodiernum Groenlandi Pleiades vocunt Killuktursit, h. e. Stellas colligatas. SIM. LEX.

<sup>b</sup> מושכות, funes, vincula, nam מוסכת sunt compedes, vel a trahendo, vel a continendo. V. ALB, SCHUL. AD L. C. IDEM.

<sup>c</sup> בכיל and כימה.

superior brilliancy, than for the diffuse and straggling order of their arrangement. The binding together the bands of the Pleiades, and the opening or loosening the chain of Orion, beautifully portrays two very conspicuous works of the Creator, in the particular disposal of which Job had no participation, nor could assign a reason for the clustering of the stars in the one case, or for the wide diffusion in the other.

32. Couldst thou have led forth the planets<sup>a</sup> in their season,  
Or have fixed the circling pool on its frame ?

‘The planets in their season’—or, according to some, the constellations forming ‘the twelve signs of the zodiac.’ The meaning of the term<sup>b</sup> in the original cannot, perhaps, be given with certainty ; but, taking it for granted that our attention is now directed to the phenomena of the starry heavens, we shall easily admit the conjecture, that the planets are designated. In such a delineation it is not probable that these heavenly bodies should be passed over. The bringing them forth in their season—‘each in his season’—is distinctively characteristic of their stated evolutions in their orbits among the fixed stars.

33. Hast thou approved the ordinances<sup>c</sup> of the heavens,  
Or hast thou appointed to the earth its law ?

<sup>a</sup> מורית, from נזר, to be separate, or to be eminent above others: or, from the Arab نذر, to foretel, prognosticate.

<sup>b</sup> תנחם, from ינח, misit, collocavit, v. c. rem super basi posuit. SIM. LXX.

<sup>c</sup> ידע here, as in many other places, signifies ‘to know with approbation,’ and hence to select, appoint, ordain.

Their ‘law,’ or ‘order of administration :’—and, from what follows, it appears, that, by the ordinances of the heavens is particularly intended the regulation of the weather. After the mention of which, we shall find that terrestrial things form the theme of the Divine observations.

34. Couldst thou lift up thy voice to the clouds,  
And abundance of waters envelope <sup>a</sup> thee?
35. Couldst thou send forth the lightnings; and they go?  
And will they say to thee, We are here?
36. Who supplieth wisdom to the darting ‘flashes <sup>b</sup>,’  
And who giveth discrimination to the meteors of  
‘heaven <sup>c</sup>’?
37. Who sweepeth away the clouds <sup>d</sup> at his decision,  
And layeth down <sup>e</sup> the bottles of heaven;
38. When the dust condenses into columns <sup>f</sup>,  
And the clods cohere together?

<sup>a</sup> Mr. Good.

<sup>b</sup> טַחֹת, from טָחָה, ‘to dart,’ or ‘shoot,’ as an arrow from the bow.

<sup>c</sup> “שָׁכָה ab שָׁכָה, *mutata tertia radicali ה* in ו *ut alibi et cum jod* Parag. *Species apparens imago, in specie phenomenon cœleste.*” SIM. LEX.

<sup>d</sup> Or, with Mr. Good, “irradiateth the heavens.” Or, more plainly, “maketh clear, or light,” ‘uncovereth, or layeth bare.’ But I prefer the primitive sense of סָפַר, which we discover in the Arab. سَفَرَ *rasit, everit domum, pulverem, &c.*

<sup>e</sup> שָׁכָה certainly signifies ‘to pour forth’ like سَكَّى in its primary sense; but I follow Jerome and Mr. Good in adopting its secondary and usual Hebrew sense, ‘laying them down,’ so that they are no longer held up as in the act of pouring out their contents. ‘Bottles of heaven,’ Mr. Good informs us, is a common Arabism for clouds.

<sup>f</sup> Or, ‘a thick mass,’ צֶמֶק לְמוֹצֵק, ‘condensed into,’ a ‘condensity.’ Compare PARKHURST on צֶק, and verse 18th of the last chapter.

The power and superintendent care of God is nowhere seen more plainly than in the vicissitudes of the weather. Could Job participate in the ordering of these? But he should have had a wisdom equal to this, to warrant him to pronounce, as he had done, upon the dealings of God in his providence.

The same wonderful wisdom and power of the Creator and Sustainer of all things is lastly pointed out, in the formation and preservation, and in the instincts and natural history, of various animals, with which, and with their habits, Job was best acquainted. And, we may almost say, these instructions of God, in his great condescension, have consecrated the study of natural history, to the illustration, as well of his good and ever-active providence, as also of his manifold wisdom in all his creation. And the inference everywhere intended to be drawn, from every instance of his power and wisdom which is pointed out, is evidently this :—Can such a Maker and Preserver have been unmindful of man, as a creature belonging to this present world, that he should take no concern in the management and moral government of that creature which he has ‘made wiser than the beasts of the field?’ Though, as Job knew, man was under a sentence of death, and a covenant of eternal life had been granted to some chosen out of the guilty race; yet, was it to be supposed that that Providence, which was so wonderfully displayed in the formation and preservation of the meanest animal which he had placed in the world; had no just and discriminating plan

with respect to mankind: considered as inhabitants of this same world, where so much contrivance and efficacious influence is evinced in everything else, and that for temporal ends? From the known character of God, could it be supposed that he would conduct his present providential dispensation over them, without regard to judgment and justice? Could it be supposed that, with regard both to the wicked and to the just, he should order the events which befel them, without discrimination, and, as it were, by chance: content to let the wicked pay the debt of nature and die, and exercising no special care and loving kindness over those whom he had quickened to the life of righteousness, in their passage through this life: so that only in a future state would the marks of his favour towards them be discernible?

These had been evidently the views of God's present government of the earth, in which Job had indulged in his despair and unhumiliated pride, when the chastening hand of the heavenly Father was upon him. But the wisdom and design, and wonderful adaptation of means to a determined end, in the formation and preservation of the inferior animals, should have taught him to conceive juster notions of the present conduct of the divine government. Job had dared to say, that not only was not that visitation, under which he suffered, a just and equitable dispensation; but, from what every one knew and experienced in the occurrence of events, God could not intend to display his just and holy character in this present world, in which so much was wrong.

In passing such a judgment upon the measures of Providence, so abhorrent to the character of God, Job is convicted of the greatest arrogancy. He ought first to have possessed a wisdom and power equal to that of the Creator and Preserver of all things, before he felt himself authorized to pronounce, on any one measure of the righteous Governor of the world, that it was done by arbitrary will, and not in strictest regard to judgment and justice. The belief of a future state, where those who had received the grace of life should be compensated for their unjust sufferings, the Almighty admits not as an apology for the error of Job. Nor was it enough to say, the wicked will perish in death when their day is come. God ill brooks it, that his just and wise discrimination in the ordering of all events in this lower world, upon which he has evidently bestowed no small pains, should be called in question by the pride and ignorance of short-sighted mortals !

Job had said, the wise decisions of God were not seen on earth, only death and destruction had even heard the report thereof. But his divine Instructor sends him to the works of his hand in this visible world, to form juster views of his present actings with all his creatures.

39. Couldst thou catch the prey for the lioness,  
And satisfy the appetite of the young lions ;  
40. When they lie down in the lairs,  
‘ When’ they couch in the covert, their lurking-place ?  
41. Who prepareth for the raven his provision,  
When their young cry unto El,  
‘ When’ they wander because there is no food ?



The manner in which nature has provided for the supply of food for the wild animals, and the instincts and powers with which they are endowed to procure and seize their prey, is pointed out, as often exhibiting a wonderful display of the wisdom of the Creator, and of the care which he takes of all his creatures.

Chap. xxxix. Ver. 1. Hast thou appointed the parturition of the wild goats of the rock ?

Wilt thou watch the breeding of the antelopes ?

2. Wilt thou number the months they should complete,  
And appoint the season of their bringing forth ?

The allusion, in this passage, is to a shepherd or herdsman in the management of domesticated animals: he calculates, with great care, the times of their gestation, and chooses with precaution the proper seasons for their bringing forth their young; and without this regulation and attention, they could not multiply and rear their progeny. But who performs these offices for the mountain-goats, and for the antelopes? With what wonderful care, notwithstanding, does nature provide for the propagation and increase of the wildest animals, and of those which might appear least capable of finding a subsistence!

3. They bend themselves, they cast forth their young,  
They are delivered from their pangs.

4. Their young ones are fat<sup>a</sup>, they grow up in the desert<sup>b</sup>,  
They go off, and return not to them.

<sup>a</sup> Or, are strong, SIM. LEX. According to others, ‘break from them.’ Perhaps, “roll themselves up to sleep.” Compare Arab. **حلم**.

<sup>b</sup> “They contend on the plain.” **בר** proprie ‘separatio’ in specie ager, desertum **בר** ; ‘ager, campus purus, patens.’

5. Who hath turned the onager loose ;  
And who has opened the bonds of the wild ass <sup>a</sup> ?
6. Whose house I have made the wilderness,  
And his haunts the salt-waste.
7. He derideth the tumult of the throng <sup>b</sup>,  
He heeds not the noise of the driver.
8. He roams on the mountains ‘as’ his pasture,  
And searcheth after every green ‘shoot.’

Who turns out the wild ass into his desert, releasing him from his halter or harness, when he has done his work? this pertains not to man; God has been pleased to assign him for other purposes than to be a beast of labour to man. Buffon has noticed of the wild ass or angra, of which ‘there are many in the deserts of Libya and Numidia,’ that “when they see a man they give a loud cry, turn themselves about, but do not attempt to flee, till they find he comes near them.” This is, perhaps, what is designated:—by this ‘peculiar noise,’ while he remains unintimidated, this animal might seem to mock or laugh at the throng of beasts with their drivers.

9. Will the rhinoceros consent to serve thee,  
Or will he abide by thy crib?

<sup>a</sup> I understand but one animal to be meant, פָּרָא, or ‘wild ass of the desert,’ probably received the name of עֲרִיר, from the loud noise the animals are accustomed to make. Mr. Good thinks two different animals are intended, and that the latter is the ‘wild mule,’ or ‘jickta,’ the ‘*Equus Hemionus*’ of Pallas. It inhabits Arabia, China, Siberia, and Tartary, in grassy, saline places, or salt wastes, as mentioned in the text.

<sup>b</sup> קִרְיָה, ‘confluxus,’ in specie hominum, ‘a concourse of men,’ and hence a ‘town,’ or ‘city,’ from the conflux, or thronging of people. But in relation to the wild ass, I prefer the idea of a concourse, or ‘throng’ of men and beasts of burthen, in the travelling companies of the desert.

10. Canst thou tie the rhinoceros by his cord to the furrow?

Will he harrow the valleys after thee?

11. Wilt thou venture thyself on him, since great is his strength?

Or wilt thou commit to him 'the fruits of' thy labour?

12. Wilt thou trust him to bring home thy grain,

Or to collect it 'on' thy threshing-floor?

"Reem"<sup>a</sup> is the Arabic name for the rhinoceros. Various and contradictory have been the accounts of both the ancients and moderns respecting the beast with one horn, called the unicorn, which is probably no other than the young rhinoceros. The reem is reported by the Arabs to have but one horn till a certain age, when a second appears, and some affirm that a third appears when the animal grows old. The horn of the reem is remarkable for its hardness, and called figuratively by the Arabs, the 'horn of horns<sup>b</sup>.' "The rhinoceros, without being voracious or carnivorous, or even very wild, is, nevertheless, untameable. He is of the nature of a hog, blunt and grunting, without intellect, without sentiment, and without tractableness<sup>c</sup>."

13. 'Is' the flapped wing of the ostriches 'from thee<sup>d</sup>,'

Or the swollen pinion and the plume?

<sup>a</sup> רים.

<sup>b</sup> Jackson's History of Marocca, page 18.

<sup>c</sup> Buffon.

<sup>d</sup> 'רננים, struthiones a stridore (רנן) alarum, quibus inter currendum tanquam velis utuntur. עלם proprie idem, cum Græco σφαλαζειν, vibrantem motum edere, inquieta jactatione agitari,' monet Schultens. SIM. LEX.

I follow Schultens in supposing חסירה in this place to be an adjective, agreeing with אכירה.

14. She, indeed, leaveth her eggs on the earth,  
And lets them grow warm in the sand ;
15. And forgetteth that the foot may crush them,  
And that the beast of the field may trample upon  
them.
16. She is cruel to her young, for those that are not hers,  
Her labour is in vain, without solicitude ;
17. For Eloah hath made her weak in wisdom,  
And hath not portioned her with intellect.
18. But when, erecting herself, she urgeth her flight<sup>a</sup>,  
She laugheth at the horse and his rider.

The interesting account of the ostrich given by Mr. Jackson, in his history of Marocca, much illustrates the passage before us. “Ennaam is the name given by the western Arabs to the ostrich ; it is found on the confines of Sahara, in every part from Wedinoon, on the western coast, as far as Senaar ; those which are taken about Wedinoon and Cape Bojador are the largest in the world, and have the finest plumage ; the feathers of the male bird are the best, being thicker and more tufted than those of the female ; the black feathers are taken from the tail ; the fine long white plumes, used by our females of fashion, are from the fore-part of the wings ; the smaller feathers of the wings are also sometimes black. I have seen ostriches, from Cape Bojador, eight feet high from the foot to the beak, when the head was erect,

Perhaps, we should render thus,

‘ Hast thou given’ to the ostriches the flapped wing,  
Or the swollen pinion, and the plume.

<sup>a</sup> מרה, ab Arab. مري ad currendum impulit.

which is the natural posture. The ostrich appears to be a stupid bird, and indifferent to everything ; taking no notice of persons, except they have metal buttons on their clothes, at which they will eagerly snap. The ostrich forms the intermediate gradation between the bird and the beast, for it neither simply flies, nor runs, but rather does both, never rising, however, from the ground, but is assisted considerably by its wings, in its progress through the desert, running over many hundred miles in a short time." " The ostrich lays many eggs, of the size of an African citron, or a six-and-thirty pound shot, white, and of an oval form, weighing from eight to ten pounds ; after laying these eggs, the bird goes away, forgetting or forsaking them ; and if some other ostrich discovers them, she hatches them, as if they were her own, forgetting, probably, whether they are or not, so deficient is the recollection of this bird. In addition to their usual food, they swallow stones, sand, gravel, and metals ; it is not ascertained whether they drink or not. Among the various animals which the Arabs hunt for sport or profit, that which most fully rewards their exertions is the ostrich. A party of about twenty Arabs, mounted on the desert horses"—" set out together, riding gently against the wind, one after another, at the distance of about half a mile asunder ; they walk, on tracing the foot-marks, till they discover those of the ostrich, which they follow ; when they come in sight of their game they rush forward at full speed, always keeping the

same distance as at first; the bird, finding her wings an impediment to her progress against the wind, turns towards the horsemen, and after escaping the first and second, is, perhaps, shot or brought down by the third or fourth, or some of those that follow; they are, however, often a whole day in the chase before they secure their bird. Were it not for this stratagem, aided by the stupidity of the ostrich, it would be impossible to take it: thus we see that Providence, whenever it gives an extraordinary quality to an animal, gives also another to neutralize that quality, and therefore to bring it under the power of man."

19. Couldst thou have given the high mettle<sup>a</sup> to the horse,  
 Couldst thou have clothed his neck with trembling<sup>b</sup>?  
 20. Couldst thou have made it to shake<sup>c</sup> like a furnace<sup>d</sup>,  
 'With' the terrible snorting<sup>e</sup> of his nostrils?

<sup>a</sup> Or, 'might,' or 'manly strength,' or 'greatness.'

<sup>b</sup> Interpreters are divided respecting the rendering of the word רעמה. Some, with our public translation, render 'thunder,' and the sublimity of the figure has been admired.—Thunder being of course to be understood, of that tremulous sound and motion which agitates, and seems to convulse the neck of a high-spirited horse. Others, as Boetinus, Bochart, and Parkhurst, suppose it to be a term for the *mane* of the horse, and would render, 'trembling,' or 'shaking mane.' Others again, among whom are Schultens, apply it literally, without the hyperbolical metaphor of thunder, to the agitation of the neck. This is favoured by the meaning of the Arabic رَعَمَ. 'Infremuit naso commoto.' We may also compare the Syriac רעם, 'strepuit,' 'iratus est,' and רעם, 'murmur,' 'querela.' Idem quod Chaldeæ, רועמא.

<sup>c</sup> רעש, as Parkhurst observes, denotes 'quick and alternate motion,' and in Hiphil, 'to cause to move nimbly.' רעש

21. 'His hoofs' dig<sup>f</sup> into the deep soil, and he exulteth in his strength;  
He goeth forth to meet the armed host :
22. He mocketh at fear, and is not daunted,  
Nor turneth he back from the face of the sword.
23. Against him rattleth the quiver,  
The glittering spear, and the lance<sup>g</sup>.

רעש, 'quassatus agitatus fuit vehemente.' It is applied to the 'shaking of an earthquake,' to the 'brandishing of a spear,' to the 'tumultuary invasion of an enemy,' to the 'rattling and rushing of wheels.' In this place, I have no doubt, to the internal convulsions and agitation of a furnace-chimney belching forth at length its pent-up vapours in flames and volumes of smoke.

ארכה<sup>d</sup>, a hole, or opening, is used in Hosea xiii. 3, of the chimney or funnel of a furnace, emitting smoke. It is also used, Gen. vii. 11, viii. 2, of the apertures of the heavens.

הור<sup>e</sup> "ex mente." J. D. Michaëlis ad rad. הרר pertinet et 'fragorem,' significat. The Arabic هار, هار est proprie 'fregit, rupit quoque sonum graviores vel vocem edidit. De sono graviori maris in litore frequentatur. Unde האר, האר, tonitru-

We have nearly a similar metaphor in the description of another animal in the next chapter ; "out of his nostrils goeth smoke, as out of a seething-pot, or caldron." In the description of a horse by the Arabian poet Amriolkais, there is a remarkable coincidence : "in his weakest state he seems to boil as he runs ; and the sound which he makes in his rage, is like that of a bubbling caldron." That of Virgil has often been compared—

—micat auribus et tremit artus,

Collectumque premens volvitur sub naribus ignem.

האפר, האפר<sup>f</sup> 'fodiunt' scil. equi vel ungulæ equi, unde האפר absolute pro ungula equina. SIMON.

—caritque

Tellurem, et solido graviter sonat ungula cornu.

g Or shield. Lanceæ. SCHULTENS.

24. Uneasy and restive<sup>a</sup>, he swallows the ground;  
And will not stand, because of the sound of the trumpet.
25. To the trumpets he neigheth<sup>b</sup>,  
And snuffeth the battle from afar:  
The noise<sup>c</sup> of the chiefs<sup>d</sup>, and the shouting!
26. Is it from thy discernment the falcon<sup>e</sup> taketh flight,  
And spreadeth her wings towards the south?
27. Or, at thy direction, that the eagle<sup>f</sup> soars,  
And that she fixes her nest on high?  
Or, “with trembling and shaking he would swallow the ground,  
And cannot be made to stand, at the sound of the trumpet.

<sup>a</sup> רעש ורנן. Parkhurst observes, that this text shews the distinction between these two words. The former denotes strictly ‘a vibratory, or bounding motion *in* a place,’ the latter, ‘a shifting from it.’ How nearly again has Virgil, observing nature, caught the same idea:

—tum, si qua sonum procul arma dedere  
Stare loco nescit.

—fremit æquore toto  
Insultans sonipes, et pressis pugnat habenis,  
Huc obversus et huc.

<sup>b</sup> ברי has sometimes the same force as בִּי, and sometimes retains its meaning of plenty, sufficiency. Perhaps, we might render, “to the continued blast of the trumpets.” אמר ראה, to be literal, certainly requireth a different rendering from ‘he neigheth.’ But I cannot persuade myself, that ‘he saith ah!’ or, ‘he exclaimeth ah!’ though more verbally exact, is on the whole to be preferred. Perhaps, ‘he exalteth his neigh.’

<sup>c</sup> רעם. See note, page 482.

<sup>d</sup> Or, ‘combatants,’ from the Arabic شرا, שרא, contendit cum aliquo, rixatus est.

<sup>e</sup> נע accipiter. SCHULTENS. A generic term for the falcon tribe. Good.

<sup>f</sup> ישר, is usually considered to be the eagle, but Mr. Jackson observes, “the generical name of the eagle is el bezz.” “The



28. In the rock she dwelleth, and taketh her rest,  
On the peak of the rock and on the mountain-top.
29. Hence she espieth her prey,  
Afar off her eyes behold it.
30. Her young ones suck up the blood,  
And where the slain are, there is she.

The intent of all these beautiful references to the works of nature, is to teach us, from the wisdom, skill, and curious designs discoverable in the formation and in the instincts of various birds and beasts, to impress ourselves with a worthy notion of the ‘riches of the wisdom’ of Him that made and sustaineth all things. These impressions we are to carry with us, when we consider the dealings of God in the way of providence, and in his ordering of all events, as the great Governor of the universe. Can we suppose that there is anything wrong here, or without the design of the most consummate wisdom, when he has put forth so much of his skill and contrivance in the formation and ordering of these inferior animals? May he not be trusted to do all things well, concerning the destiny of man, the greatest of his works? In this higher economy, are we to suppose there is less wisdom and design to be manifested, than in this, which displays itself so visibly in these inferior works of his hand? Thus would our blessed Lord increase the confidence of his disciples in his providential care of them, by observing, ‘are not two

bird they call the nesser, is the vulture.” This he describes as the largest bird in Africa, excepting the eagle. “They build their nests on lofty precipices, high rocks, and dreary parts of the mountains.”

sparrows sold for a farthing, and not one of them falleth to the ground without your Father?' 'Fear not,' 'are ye not much better than they?—of more value than many sparrows?'

It was the want of such due impressions concerning the designing wisdom of God, ever present, and ever operating in all things, that had led Job to think and speak unworthily of that dispensation of Providence under which he now lived, as being altogether arbitrary, discovering no design and discriminating wisdom, nor manifesting the righteous Governor of all things. His despairing mind seemed to think that the Lord had forsaken the earth; and such confusion and misrule permitted, that the wisdom, and justice, and goodness of God, could only be manifested in what was hereafter to take place in a future state. Therefore had Job despaired of life, and longed for death.

And we remember what it was that led Job into this unhappy state of mind. On account of his moral and religious attainments, he had been so lifted up with pride, that when it pleased God, in his secret wisdom, to suffer him to be afflicted, he dared to say, he did not deserve it: and, in order to reconcile the possibility of that, with the notions which he held, in common with his friends, respecting the providence of God—as certainly willing and accomplishing all things which come to pass, he was led to express those unworthy notions of the present dispensation of things, which we have seen exposed; first by his messenger Elihu, and now by Jehovah himself.

In proceeding to the part of the book of Job which follows, supported by the authority of Mr. Heath and Dr. Kennicott, I have transposed the first fourteen verses of the fortieth chapter, to follow the sixth verse of the forty-first chapter ; and, to my mind, this arrangement speaks for itself, and must have been the order in the original manuscripts. By this arrangement, the description of the Behemoth and Leviathan follows immediately after that of the other animals, and is not brought in as a very extraordinary appendix, after the conviction and submission of Job has been recorded.

What these animals are, whose description closes the reference to the works of nature, for a visible evidence of the great designing wisdom, employed by the Creator about the things of this present world, my readers will know, has occasioned much dispute. With respect to the Leviathan, however, all are now pretty well agreed that it can apply only to the crocodile ; and probably it was nothing but a defective knowledge of the language of the book of Job, or of the natural history of this stupendous animal, which led former commentators to imagine the description applicable to any other<sup>a</sup>.

But the Behemoth ‘still tries the ingenuity of

<sup>a</sup> “ Almost all the oldest commentators, I believe I may say, unconditionally, *all* of them, concurred in regarding the *whale* as the animal” intended by Leviathan. “ Beza and Diodati were among the first to interpret it ‘ the crocodile ;’ and Bochart has since supported this last rendering with a train of argument which has nearly overwhelmed all opposition, and has brought almost every commentator over to his opinion.” Mr. Goon.

the critics;’ and, not finding him on the present earth, some have lately sought for him in the organic remains of a former world, and have searched, I believe, there, among all the extraneous fossils, to no purpose. It is truly remarkable, if the following suggestions are correct, how slight a mistake has led to all these vain researches of the learned !

Behemoth, or Bemūt<sup>a</sup>, as a noun with a plural termination, is applied to beasts in general, both domestic and wild. In the seventy-third Psalm, as in the passage before us, it must, however, be understood in the singular number—“ I was as it were *a beast* before thee ;”—and like the ‘Θηρίον’ of the Greeks, and the ‘Bellua’ of the Latins, it is applied, by way of eminence, to any particularly enormous animal. These nations were accustomed thus to distinguish the elephant; and some writers have explained the Behemoth of Job of this animal; and the elephant is, no doubt, an animal of meet reference, had Job been acquainted with it, to illustrate, in its formation and endowments, the superior power and wisdom of that Being to whose providence the children of men are required to commit themselves. But it could not escape notice, that the description of the Behemoth altogether disagrees with that of the elephant. The former is plainly an aquatic animal. The account of the tail is totally incongruous; the trunk or proboscis of the elephant could hardly have been omitted in a description of that animal.

<sup>a</sup> בחמור.

In consequence of his amphibious character, the hippopotamus, or river-horse, has been suggested, by the greater number of expositors, as being 'the beast' intended: but here, again, 'the tail like a cedar' is so absolutely irreconcilable to the true delineation of the hippopotamus, that it was impossible to rest satisfied with this interpretation. Mr. Good, with some others, are therefore of opinion, that the Behemoth is at present a genus altogether extinct, like the mastodon, or mammoth, and at least two other enormous genera, all belonging to the same class. But even supposing these wonderful discoveries not to be the remains of a former world, remoter still than the days of Job—from all the specimens that have been examined, we seem warranted to conclude, that the proportionate extreme smallness of the tail in all these animals, is sufficient to refute the claim of any of them to be the behemoth of Job<sup>a</sup>. The search after this animal must, therefore, be given up.

I have not the least doubt, however, that the whole description of the behemoth and leviathan is concerning one and the same animal, which, when first mentioned, is called 'the beast,' by way of eminence, and then leviathan, as its proper denomination. As Milton speaks—supposing, however, leviathan to be the whale :—

<sup>a</sup> Of a mammoth, the skeleton of which was measured by Mr. Peal in 1801, it is remarked, that "though its length, measured from the chin to the rump, was fifteen feet, a straight line, from the point of the tusk to the end of the tail, was no more than seventeen feet in all,"

————— that sea beast,  
Leviathan, which God of all his works  
Created hugest that swim the ocean stream.

But all, as was observed, are now satisfied that leviathan is not the whale, but the crocodile. With the whale it is far from probable that Job was acquainted. But a country at no great distance from the residence of Job has in all ages been celebrated for the production of the crocodile, certainly one of the most tremendous monsters of the creation—an animal still formidable to man, notwithstanding the improvement of those weapons of defence and destruction which extend his dominion over the beasts of the forest and of the flood, and which, in those ages, it is not improbable, attained to a larger bulk than at the present day.

The most convincing proof that all that is said of behemoth, and leviathan applies to one animal, and that this animal is the crocodile, arises from the agreement of the entire description with the formation and habits of this monstrous reptile, and with no animal besides. But it is also observed of behemoth, chap. xl. 19, “He is the chief of the ways of God;” and again, of Leviathan, chap. xli. 24, “There is not on earth his equal:” which, in strictness of speech, cannot be predicated of two different animals; and I conceive the style of the original, where the second appellation is introduced, ver 24th, has all the air of continuing the description of the same animal.

15. See, now, the Beast which I have created!  
Will he eat grass with thee, like the herd?

‘The lion eating straw like the ox’ designates, in the prophet Isaiah, the savage animal laying aside his ferocity, and adopting the harmless manners of the patient ox. Canst thou induce ‘the beast’ to forego his destructive habits, and come and feed at thy stall? The crocodile, it is well known, will not be content without his prey. The largest animals, and sometimes man himself, supply his bloody meal.

16. See, now, his strength in his loins,  
And his force in the sinews of his body<sup>a</sup>.
17. He moves his tail like a very cedar,  
The tendons of his haunches are wreathed together.
18. His bones are strong as brass,  
His great bones like bars of iron.

—The tendons of his haunches are wreathed together, or ‘brace his cedar-like tail, so as to hold it firm like the swinging branch of a vine.’ Perhaps to no other animal will this part of the description agree, except to the crocodile. “The strength of every part of the crocodile,” says Buffon, “is very great; and its arms, offensive and defensive, irresistible. Most naturalists have remarked, from the shortness of its legs, the amazing strength of the tortoise; but what is the strength of such an animal, compared with that of the crocodile, whose size is so superior”—“extending to thirty and even forty feet. Its principal instrument of de-

<sup>a</sup> Or, according to some, in the navel, or waist of his body. שרירים occultæ ventris partæ. Aliis, ‘nervi,’ a firmitate. SIM. LEX. Middle parts. See GOOD.

struction is the tail: with a single blow of this it has often overturned a canoe, and seized upon the poor savage its conductor :” “there are sixty-two joints in the back-bone, which, though very closely united, have sufficient play to enable the animal to bend like a bow to the right and left.” The tail of the crocodile, measured from his haunches, is full half the length of his whole body, and in no other animal whatever, of any very considerable size, is this part so conspicuous, or so meet to be compared to the trunk of a cedar-tree.

19. He is the chief of the ways of El ;  
He that made him has confined his ravage :
20. For did the mountains produce his food,  
Every beast of the field would be scorned there.
21. Beneath the lotuses<sup>b</sup> he lies,  
In the covert of the reeds and the fens :
22. The lotuses conceal him in their shade,  
The willows of the stream surround him.
23. Lo, should a river rush<sup>c</sup> against him, he would not hasten ;  
He were confident; though Jordan burst forth in his face.
24. On his eyes would he receive it,  
With ‘his’ snout would he cut through the dashing waters<sup>d</sup>.

<sup>a</sup> Mr. Good renders, “ Let HIM but commission him, he is instant on his ravage.”

<sup>b</sup> צלל, from צלל, to cast a shade. Schultens thinks the lotus silvestris to be intended. Others render generally, ‘shady trees.’ Some aquatic plant, or trees growing by the water-side, is clearly intended.

<sup>c</sup> נחם, ‘erumpere,’ “adhibetur de eruptione violenta aquarum, Arabic غمر, غمر.”

<sup>d</sup> In this translation, מוקשים is derived from נקש, illisit, pul-



No animal would be able to combat with the crocodile, and few be safe from his attacks, had not his Maker, when he endowed him with such great strength, ‘limited,’ or ‘drawn into a narrow compass,’ the desolation which he is capable of making, by giving him habits that confine him to the rivers and their neighbourhood.

“The crocodile,” says Buffon, “though not so powerful as in the waters, is yet very terrible even upon land. It seldom, except when pressed with hunger, or with a view of depositing its eggs, leaves the water. Its usual method is to float along upon the surface, and seize whatever animal comes within its reach; but when this method fails it then goes closer to the bank. Disappointed of its fishy prey, it then waits, covered up among the sedges, in patient expectation of some land animal that comes to drink—the dog, the bull, the tiger, or man himself.”—“Nothing is seen of the insidious destroyer, as the animal approaches, nor is its retreat discovered till it is too late for safety. It seizes its victim with a spring, and goes at a bound much faster than so unwieldy an animal could be thought capable of; then, having secured the creature with both teeth and claws, it drags it into the water, and instantly sinks with it to the bottom, and in this manner quickly drowns it”—“In this manner the crocodile seizes and destroys all animals, and is dreaded by all.”

savit, as ذقس, collisit لم pulsavit. If with Mr. Good we derive the word from קשה, we may render,

‘With its scales the nose penetrateth through.’

It should seem that, in those very ancient times, the Jordan—then, perhaps, a much larger river—as well as the Nile, was occupied by these animals. Here, perhaps, Job had seen them.

Chap. xli. Ver. 1. Canst thou draw along Leviathan<sup>a</sup> with a hook?

Or with a cord canst thou tie his tongue<sup>b</sup>?

2. Canst thou place a rope<sup>c</sup> on his snout?

Or pass a ring through his jaws<sup>d</sup>?

3. Will he make much entreaty to thee

Or will he fawn upon thee<sup>e</sup>?

4. Will he make a covenant with thee?

Wilt thou take him for thy perpetual servant?

Will he be at peace with thee? strike a league of amity with thee?—will he, as some other wild animals may be made to do, lay aside his hostility, and, renouncing his natural freedom, become domesticated in your service?

5. Wilt thou play with him like a bird?

And tie him for thy girls?

Both the etymology of the name Leviathan, and to what language it belongs, are unknown. See SIMONIS.

<sup>b</sup> Mr. Good translates, “canst thou drag forth Leviathan? With hook and line canst thou delve into his tongue?” Giving the idea of angling. But, on the whole, I am inclined to think the allusion is, to the leading him like a domestic animal, with the rude bridles of the ancients. דַּשְׁקִיעַ, ‘deshqie’, ‘deme-  
merges, immerses,’ al. ‘*ligabis*,’ ex significatione radicis. Arab., SIM. LEX.

<sup>c</sup> A reed, or a rope made of reeds. See PARKHURST on גֶּמְלוֹ.

<sup>d</sup> ‘Penetrate through his cheeks with a ring,’ רוֹחַ, or רוֹחַ, either a hooked thorn, or, as Parkhurst explains it, ‘a clenched ring’ of iron passed through the nose of a beast, in order the better to manage him by means of a rope fastened to it; as is usual in the East with regard to camels and buffaloes.

<sup>e</sup> Literally, ‘will he speak to thee softly,’ or, ‘say soft things?’

6. Will associated companions rush upon him <sup>a</sup>?  
Will they divide him among the merchants?
7. Wilt thou fill his skin with sharp darts?  
Or his head with the spears of the fisher?
8. Compare thy hand with him <sup>b</sup>:  
Remember the contest, proceed not.
9. Lo! his hope hath failed him,  
Even at his appearance he is cast down!
10. None is so daring as to rouse him up:  
And who is he that will stand up against me?
11. Who has first given to me that I should recompense  
again?  
Whatever is under the whole heaven, it is mine.

If none could enter into an equal contest with one of his creatures, who could dare to oppose himself to his Maker?—and the divine Instructor would have Job apply that thought generally, to every kind of contest between God and his creature; such, for instance, as Job had entered into respecting his innocence, and his undeserved sufferings. Never could God have anything to rectify in his dealings with his creatures. Never, in a contest of right and equity, can he be in the situation of a debtor, or of one that has received anything from his creature, that he should repay it. The tacit argument is,—whatever greatness of power and wisdom is displayed in the visible creation, the same greatness goes throughout all the attributes of God, and will be displayed

<sup>a</sup> Or, prepare him for a feast, or perhaps, ‘surround him:’ will they, for profit, hunt him as they do other wild beasts, in order to sell some parts of him to the traders?

<sup>b</sup> ‘Make ready thy hand against him.’ Mr. Good.

in all his dealings with his creatures in this present world, as well as in the world to come.

It should seem, indeed, from the accounts of some travellers, that the crocodile is now no exception to the remark of the apostle James: "every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and has been tamed by mankind," and many ingenious methods have long since been devised to insnare and capture this destructive animal; but it is easy to suppose that, in these early ages, no such thought had ever entered into the human breast; and that leviathan was beheld by the first generations of mankind, as a monster invincible and uncontrollable. Not to mention again, that as, on the one hand, the powers of man to 'subdue the earth' have been continually improved, so, on the other hand, it is by no means improbable that this reptile attains not now that monstrous growth which it was often known to arrive at in former ages.

12. I am not silent <sup>a</sup> 'in' his limbs,  
And 'in' the ordering of his strength <sup>b</sup>, and the adaptation of his structure <sup>c</sup>.

I am not silent, but manifest my wisdom and power in the formation of this creature; 'his limbs,'

<sup>a</sup> Mr. Good translates these lines, "I cannot be confounded at his limbs and violence. The strength and structure of his frame."

<sup>b</sup> 'In the order or succession of his strengths, strong places, or joints.'

<sup>c</sup> "הזן חזן, per 'opportunitatem,' a rad. Arab. حالى, 'opportunus fuit:' explicat. SCHULTENS.

‘or branching tendons,’ the succession of his joints, and fitting together of all his parts, speak for his Maker. Would Job question the dispensations of such a Being, the most minute of them, as well as the greatest! Look at the structure of this single animal! Is not here design and contrivance? Is not the framer of this animal able to conduct the machine of Providence; or, rather, is he not likely to be conducting it in all its parts with nice and just arrangement?—Is he not, then, acting right with thee, O Job?

Thus is pointed out to us the true use of the study of natural history; not only that we may admire the works of God, and find demonstrations against the atheistical,—this was not Job’s situation;—but that when we meet with anything mysterious in the ways and dealing of God in his providence, are cast down in mistrust of his present help, or are disposed, in pride and discontent, to quarrel with his appointments,—that, in these cases, contemplating the wonderful contrivance and evident design that is displayed everywhere in the works of nature, but nowhere so plainly as in the structure of the frames of different animals, in order that each may answer the purpose of its creation, and subsist in its allotted station among the creatures of God—that, contemplating these, we should draw the conclusion, that the same wisdom and care will certainly be developed, when all is understood, in the management of that Providence which is directing the affairs of men. Will He, who in lesser things, manifests so much art and

design, and seems to love to put it forth so variously—will he have neglected man, or have given up his concerns to misrule; or will he act arbitrarily and without reason, in his treatment of this his noblest production? and especially in his treatment of one, to whom he has given the promise of life eternal, in that Redeemer whom he has revealed to him?

When we contemplate, too, such a monster as the crocodile, and his devastations among the creatures of God, how mysterious his existence and sustenance in being! But, however unaccountable, was he not made on purpose, by the good God, and designed to be what he is? Contemplate his wonderful formation: and, if we are struck with the evils perpetrated by wicked men and wicked spirits, and hear them boast their powers to do mischief: Still, ‘God has created, the waster to destroy.’ There is some reason and design in this; all is adjusted and managed by the same wisdom, the same exact and admirable contrivance! and this will be found, not only with respect to the taking of the people of God out of this world, and hiding them in the grave until the indignation be overpast—which was all the wisdom that Job could think of—but in conducting them through life, in ‘keeping them from the evil,’ and in ordering all the affairs of all men, in all places and circumstances, to his glory, who is the ‘Saviour of all men,’ and the just Judge of all the earth.

13. Who will uncover his mailed face<sup>a</sup>

To the doubling of his nostrils<sup>b</sup> who will approach?

<sup>a</sup> פני לבוש. The face of his morion, or his morioned face.

14. Who will open the valves of his face?  
The bends of his formidable teeth<sup>c</sup>?
15. 'In' the pride of plates of coverings<sup>d</sup>  
Is he enclosed, fastening tightly:
16. They are compacted one to another,  
So that the wind cannot enter between them:
17. They are fastened each to its fellow;  
They receive 'each other' and will not separate.

That is, they are engrooved and riveted together.  
"The upper part of the body of the crocodile is covered with strong armour; which in its structure exhibits the appearance of a regular and curiously-carved work, and is, indeed, a most elaborate piece of mechanism." "This strong armour, or coat of mail," consists of "large scales of a square form, disposed like parallel girdles<sup>e</sup>."

18. His neesings are a radiance of light,  
And his eyes as the glancings of the dawn<sup>f</sup>:
19. From his mouth burning lights proceed,  
And sparks of fire vent themselves:

PARKHURST. "*Facies loricæ sit facies loricata.*" MICHAELIS. "Head mailed," is the first specific characteristic of this animal among naturalists.

<sup>b</sup> That part of the face where the bit of the bridle, or, rather, where the ring, or muzzle rested, and that ring or muzzle; here, probably, the part of the helmet, where it closed in front of the face.

<sup>c</sup> Literally, 'his teeth of terror,' inspiring terror from their form. "The opening of the mouth is of great width, and exhibits somewhat of a flexuous outline. Both jaws are covered with numerous sharp-pointed teeth; each jaw contains thirty teeth, or more: their disposition is such, that when the mouth is shut, they alternate with each other."

<sup>d</sup> Or, 'the pride of the strong-plates,' or 'pavements of shield,' 'is his closed armour, his embossed defence.'

<sup>e</sup> Buffon.

<sup>f</sup> Mr. Good.

20. A smoke issueth from his nostrils,  
As from a seething-pot or caldron:  
21. His breath kindleth coals,  
And a flame issueth from his mouth.

The fire and fury of the animal, when enraged, is doubtless meant to be portrayed in this figurative language, and cannot fail to remind us of "the bulls breathing fire from their nostrils," of Virgil<sup>a</sup>. A modern writer, in describing the enraged rattlesnake, falls into the same style: "his double tongue glows like two flames of fire; his eyes are burning coals; his body, swollen with rage, rises and falls like the bellows of a forge<sup>b</sup>."

22. On his neck lodgeth strength,  
And before his face destruction exulteth.  
23. The flakes of his flesh adhere closely together;  
It is firm upon him, and cannot be moved:  
24. His heart is firm as a very stone,  
Ay, firm as the nether mill-stone.  
25. At his rising the mighty are afraid,  
With terror they betake themselves to flight<sup>c</sup>.  
26. The sword that striketh him cannot stand,  
The spear, the dart, or the lance.  
27. Iron is esteemed as straw,  
And brass as rotten wood.  
28. The arrows of the bow cannot put him to flight,  
The stones of the sling against him are turned into  
stubble.  
29. As stubble is accounted the club<sup>d</sup>,  
And he laugheth at the brandishing of the javelin.

<sup>a</sup> Georg. ii. 14.

<sup>b</sup> Chateaubriand.

<sup>c</sup> See SIMON.

<sup>d</sup> "Bocharto, 'fustis,' aliis 'aries,' vel 'ballista.'"



How feeble and inefficient all the offensive weapons of antiquity must have been against the crocodile, may be easily imagined, when we are assured by naturalists, that his scales are musket-proof! Denon speaks of coming within twenty paces of some crocodiles, which he found asleep, the largest about five-and-twenty feet.—“I fired on one with a heavy musket; the ball struck him, and rebounded from his scales. He made a leap of ten feet, and dived into the river<sup>a</sup>.”

30. His bed is the splinters of flint,  
Which the broken rock scattereth on the mud<sup>b</sup>.  
31. He maketh the deep place to boil like a pot,  
He snuffeth up the tide as a perfume<sup>c</sup>.  
32. He maketh the path to shine after him,  
The deep is embroidered with hoar<sup>d</sup>.

The motions of the crocodile are described as extraordinarily quick for so large an animal; the agitation produced in the disturbed waters, where this monster pursues his prey, or ‘takes his pastime,’ is described in the beautiful language above.

33. There is not on the earth his like !  
Who is made without fear<sup>e</sup> ?  
34. He dismayeth every boaster :  
*He* is king over all the sons of pride.

<sup>a</sup> Travels in Egypt, vol. iii. p. 186.

<sup>b</sup> I follow Mr. Good in the rendering of these lines.

<sup>c</sup> Mr. GOOD.

<sup>d</sup> Idem.

<sup>e</sup> Without the fear and dread of him. Mr. Good renders, ‘this creature without fear.’ Others, ‘shall his Maker be with his fear?’

“Not merely,” observes a late author, “wild beasts or monsters of enormous size,” “it is far more confounding to the haughtiness and exultation of man, to that undue confidence in his own power, which it is the very object of this sublime address to humiliate, to have pointed out to him, even among the brute creation, a Being which he dares not encounter, and which laughs at all his pride, and pomp, and pretensions; and compels him to feel, in all these respects, his real littleness and inferiority. It is difficult, perhaps impossible, to find a description so admirably sustained, in any language of any age or country. The whole appears to be of a piece, and equally excellent<sup>a</sup>.”

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## SECTION II.

*Job's humble Reply, and the further Admonition of God.*

JOB, at length reduced to a proper sense of feeling, by this condescending rebuke of his Maker, presents before him his humble acknowledgement.

Chap. xlii. Ver. 1. Then Job answered Jehovah and said :

2. I know<sup>b</sup> that thou art all powerful,  
And that no device<sup>c</sup> can be restrained to thee<sup>d</sup>.  
I have been made sensible, not only that immen-

<sup>a</sup> Mr. Good, in his note.

<sup>b</sup> Or, “I am sensible,” ‘I feel.’ Mr. Good.

<sup>c</sup> Or, ‘thought.’

<sup>d</sup> That is, ‘so that thou shouldst not have it in thine infinite resources of wisdom.’

sity of power is to be ascribed to the Maker and Governor of the earth; but that all the resources of infinite wisdom and of wonderful contrivance,—which surpass the ingenuity and comprehension of man even as seen in his meanest works—ought to be acknowledged, and will certainly be displayed in all the scheme of Divine Providence.

Job continues, repeating nearly the very words which God had said, as though they were deeply impressed on his heart :

3. “ Who is this darkening counsel,  
“ ‘ By words’ without knowledge ?

The truth of the charge he most humbly allows :

Thus it is ; I talked, but did not consider,  
Things too wonderful for me, and I did not understand !

Again, I conceive, the afflicted penitent repeats the words previously addressed to him by God.

4. “ Hear, now, and I will speak,  
“ I will question thee and do thou inform me !”

—Dwelling in his mind on these words of his reprover,—which indeed expressed the granting of his own former presumptuous requests, ‘ would I could speak with God, &c.’—he now replies :

5. To the hearing of the ear have I heard thee,  
Ay, now mine eye hath seen thee !

That is, ‘ with my very ears have I heard thee, and my own eyes have now seen thee,— not meaning, as commonly understood, to contrast the present seeing with the former hearing; but, noting the great condescension of God, in visibly appear-

ing to him and speaking to him with his own mouth;—and, as it follows, expressing the effect which the heavenly vision and hearing of God's own words had had upon him, so different to what he once promised to himself! For he said he should delight to argue his cause with God, conscious of his innocence; but now his humble acknowledgment is,

6. Wherefore I abhor 'myself',<sup>a</sup>

And repent in dust and ashes!

It is in this place, to the best of my judgment, that the fourteen first verses of the fortieth chapter should follow. And they seem to commence the last section of the divine poem,—wherein the Heavenly Instructor teaches Job in what manner he ought to have applied to his own case, that consideration of the power and wisdom of the Creator and Governor of the earth, which was in actual exercise, and which he saw instamped on so many objects of nature around him. For Job's mind had failed, where the minds of other believers do not unfrequently fail, in their troubles and adversities, in not sufficiently magnifying in their thoughts the Lord of providence, and dispenser of heavenly grace. Job had not only fainted when he was rebuked of him; but, in a certain sense, had despised his chastisement. But now humbled before God, his ear is opened to instruction.

<sup>a</sup> There can be little doubt that we are to supply נפש in this place, which the LXX. seem to have read in their copies: the emendation and rendering of Dr. Kennicott is most unnecessary, and altogether improbable.

Chap. xl. Moreover Jehovah addressed Job, and said,  
Hath the chastised contended with Shaddai?  
Reproved by Eloah, hath he answered again?

—Yes this had been Job's error: blinded through pride, he had not humbled himself under the mighty hand of God, to confess his sins before him, and to own his chastening hand in the justice of his sentence. He had indeed professed great magnanimity at first, in submitting to his sovereign pleasure in 'taking away' what 'he had given:' but when his state was explained to him, as a chastisement for sin and for 'correction unto righteousness,'—this had touched him to the quick, and had exposed to view 'the naughtiness of his heart.' He—a man so eminent for his piety and virtue, afflicted on account of sin!—This he could not endure to have supposed; and was most indignant at such a suggestion from his friends.

It is more difficult, it should seem, in many cases, to exhibit before God the truly humbled and penitent heart of the chastised child, than the magnanimity of fortitude under severe sufferings, or even than to possess the devoted courage of a martyr! In these latter trials, indeed, we may possibly be enlisting our pride of character in the service which we are to perform: at any rate, we have not to oppose and to conquer it, as it is necessary to do, in order to true humiliation under the chastening hand of a righteous God.

Here it was that Job had failed, and as we have seen, rather than confess himself a sinner justly and

purposely punished for his offences, and so to give glory to God, he had dared to maintain his integrity. Under certain distinctions, indeed, which however, are not satisfactory in the view of God, nor seem in his eyes to save the honour of his government,—with certain distinctions he dared to maintain that he had not deserved these afflictions from the hand of a righteous Judge, according to any rule of equity to which a poor weak mortal could be brought; and then, in order to render the *fact* of his being thus afflicted consistent with the doctrine of God's special providence, which he was far from denying, he had endeavoured to prove, from fact and experience, that God is not exhibiting, in his present dealings with mankind, either towards the obedient or disobedient, the character of the righteous judge; but, that all his present rule over the earth is not only difficult to be understood—for that, as we have learned, might have been resolved into the superior wisdom of the deep-laid plans of the Almighty,—but that they are altogether inscrutable, nay manifestly contrary to equity, if you regard only this present life. That the justice and goodness of God is not exhibited here, but only the high will and arbitrary pleasure of the Almighty, whom none can resist, whom no cries or prayers can move from carrying his fixed and determined design into execution.

To such dishonourable views of the present government of God over mankind had Job been driven, in order to maintain his own innocence under his

afflicting hand. He denied the righteous character of the government of the world in its present visible dispensation—for how otherwise could such a man as he become so afflicted?

To be thought to be suffering under an arbitrary decree, the wisdom of which would be shown hereafter, he could submit. But to be told that all these afflictions were the chastisement of a righteous God for his sins,—at this, the pride of his self-righteousness revolts! Such had been the feelings that dictated his former sentiments. He ‘said that he had no sin;’ but ‘he deceived himself, and THE TRUTH WAS NOT IN HIM.’ But now he had yielded to the conviction of THE TRUTH, first, under the instructions of the inspired Elihu, and lastly, while the Deity himself, in his great condescension, is visibly addressing him from the stormy cloud. So Paul was struck at the presence of Him who appeared to him on the way to Damascus. And so, without the visible appearance to the bodily eye, are the called saints of God wont to be convinced of the real nature of sin, and of their own character, by that Spirit of wisdom and revelation, which, by every beam of his supernatural light, manifests the image of God to the soul: and then there is no mistake about all human goodness and perfection.

How wonderfully is the mind and sentiment of Job now changed!

3. And Job answered Jehovah, and said:

4. Behold I am vile! what can I reply to thee?  
I lay my hand upon my mouth!

5. Once have I spoken, but I will not speak again ;  
Ay twice, but I will add no more.

‘ Behold I am vile :’—so the consecrated Isaiah felt, when his eyes had seen ‘ the King, the Lord of Hosts ;’ so Paul felt when he counted ‘ his all ’ ‘ as dung beneath his feet ;’ and so feels the chastened child of God, when God appears in spiritual manifestations, amidst the dark clouds of affliction which had overwhelmed him—and which, perhaps, pride and the boast of self-righteousness had gathered in his soul—so he feels, and so he confesses, before his Heavenly Father.

The desired effect is now produced upon the afflicted sufferer. But his Almighty Admonisher would enforce still more particularly upon his mind, now that it is ‘ bowed to instruction,’ the great impiety to which his foolish pride and arrogance had driven him.

6. Again Jehovah addressed Job from the stormy cloud,  
and said :  
7. Gird now manfully thy loins ;  
I will question thee, and do thou inform me.  
8. What ! wouldest thou demolish my judgment,  
Pronounce me wrong, in order to justify thyself ?

Such is the true exposure of the sentiments and reasonings of Job. However he had disguised it to himself, by many nice distinctions and many salvos, as it were, for the honour of God, while he indulged himself in those reflections concerning Providence—this is God’s estimate of the sentiments of his mind. We have here a true summary of his argument and an account of its motive. In



order to justify himself, to make it out that he was not suffering deserved punishment or chastisement, under the afflictions which he endured, he had demolished the 'judgment,' that is the just government of God. The term is very strong—he had 'quashed' it, and 'abolished' it; literally, he had 'broken it to pieces and removed it entirely away.' And this is exactly what Job had done, when he argued so plausibly, and even to the silencing of his three friends, from fact and experience, that there was no such thing as a righteous discriminating providence, awarding good and evil in this present life—no ear open to the oppressed innocent. His argument went to abolish the notion of such a providence, and to remove it out of the world. Nay, so confident was he in his facts and reasonings, that he ventured to pronounce, that the providential dispensation under which he was then suffering, if it must be considered as an act of judgment, would have been wrong and contrary to equity. Now, as the same power and wisdom was in fact employed in exercising righteous judgment on the earth, that was employed in the creation, and in the sustenance of the world and all the fulness thereof, and which appeared in all the phenomena of nature in the heavens above and on the earth beneath, this was to condemn God—to pronounce his measures wrong, that is, defective for want of wisdom or of power. This appeared in God's holy eyes, as if the poor worm of earth was arrogating to itself to be more wise and more efficient

than the Great Creator. And oh! to think that there is something of this rebellious and impious arrogancy, in every rising of dissatisfaction, or of discontent, or of despair, in any of our minds under the operations of Providence! It is, as it were, an attempt, if our power was equal to our thought, to wrest the sceptre from the hand of the Lord of providence, as if we ourselves could do better! Hence the style of the reproof which follows:

9. And hast thou, then, an arm like God's,  
And canst thou thunder with a voice like his?
10. Put on, now, dignity and grandeur,  
And array thyself in glory and majesty.
11. Cast abroad the earnest of thy wrath,  
And look upon each proud one and abase him.
12. Look upon each proud one and humble him;  
And tread down transgressors in their places<sup>a</sup>.
13. Hide<sup>b</sup> them in the dust together,  
And bind their faces in the hidden places:
14. Then will I confess to thee,  
That thy right hand can save thee<sup>c</sup>.

Thus doth the 'All-wise' rebuke the arrogancy of his people, when their impatient rebellious thoughts would impugn the measures of his providence. He plainly tells us, while we are repining and secretly blaming his dealings with us—perhaps not secretly, but discovering what we feel, by our murmurs of discontent and our frettings of disquietude—He

<sup>a</sup> Perhaps, 'to their places below,' 'to the grave.' Mr. Good.

<sup>b</sup> "כָּסָה, occultavit, speciatim abscondidit in locum subterraneum, hinc reposuit aliquid in tempus futurum." SIM. LEX.

<sup>c</sup> "Can afford thee protection." Mr. Good.

plainly tells us, that unless we were as wise and as powerful as he himself is, we could not conduct and manage the business of our salvation. And no doubt this is applicable to every part of our salvation, both as relates to this world—that we may be kept from the evil thereof—and as it relates to the inheriting of eternal life in the world to come.

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### SECTION III.

*Job's Restoration, and Appointment to be the Priest of God.*

Chap. xlii. Ver. 7. AND it came to pass, after Jehovah had spoken these words unto Job, that Jehovah said unto Eliphaz the Temanite: Mine anger is kindled against thee and against thy two friends, because you have not addressed to me<sup>a</sup> that which is meet, as my servant Job has done.'

From the following verse, where the three friends are directed 'to go to Job' it should seem, that this message of Jehovah came to Eliphaz some time after his appearance to Job. The Lord expressed his displeasure that Eliphaz and his two friends had not addressed that which was 'meet'—'right,' 'fit,' or 'becoming,' to him—not, 'spoke *concerning* him,' but '*to* him.'—This is the only authorized construction of the words, and it refers not to the former conversations between the friends and Job; but to Job's humble address of penitence to Jehovah, in which, it seems, Eliphaz and his companions had not joined.

<sup>a</sup> See the Preface.

Indeed, if we reflect, this cannot refer to those former conversations; for Job certainly had not then spoken what was 'meet' concerning God,—far less so, indeed, if you except his profession of faith in his living Redeemer, than the friends; however defective in some respects their addresses may appear in their application of them. But it became Eliphaz and his companions, on such an occasion, to have humbled themselves in penitence, as Job had done. But his example was lost on them. For this, the displeasure of the Lord is declared, and God will honour Job as the instrument of turning away his indignation from them.

8. Now therefore take to you seven bullocks and seven rams, and go to my servant Job. And offer ye a sacrifice for yourselves, and let my servant Job make intercession for you, for truly his person will I respect, that I execute not on you 'the punishment of' your crime, in that ye have not addressed to me that which is meet, as my servant Job hath done.

9. So Eliphaz the Temanite and Bildad the Shuite and Zophar the Naamathite went and did according as Jehovah commanded them, and Jehovah accepted the person of Job.

The story of Job finishes with an account of his restored prosperity. The Lord declares himself 'not willing to afflict:' and when the necessity for the chastisement ceases, as soon 'repenting him of the evil.'

10. And Jehovah restored the reverses of Job when he made intercession on behalf of his calamity; and the Lord increased all that Job had had unto double.

\* רָעָה, in the following verse, evidently signifies 'calamity,' or evil.

11. Then went forth and came unto him all his brethren, and all his sisters, and all his former friends; and they ate bread with him in his house, and they condoled with him and comforted him respecting all the calamity which Jehovah had brought upon him, and each gave him one vessel of silver<sup>a</sup>, and each one ring of gold.

12. And Jehovah blessed the latter end of Job beyond his beginning; and he had fourteen thousand sheep and six thousand camels, and a thousand yoke of oxen and a thousand she-asses; and he had seven sons and three daughters.

14. And he called the name of the first Jemima<sup>b</sup>, and the name of the second Kezia, and the name of the third Keren-happuch;

15. And no women in the land were found so fair as the daughters of Job; and their father gave them an inheritance among their brethren.

16. And Job lived after this an hundred and forty years, and saw his children and his children's children to the fourth generation. And Job died an old man and full of days.

The divine narrative seems to dwell with delight on the circumstances of the restored prosperity of Job, when, "after he had suffered awhile," 'the God of peace' "makes him perfect, stablishes, strengthens, settles him." Contrary to all his former expectations, he lives to see good days; his

<sup>a</sup> I adopt the conjecture of Faber, in explaining קשיטה, of some particular vessel of silver, which might anciently have been used in exchange. Geddes supposes it to mean 'a belt, or girdle;' the ancient interpreters, 'a lamb, or sheep.' See SIM. LEX.

<sup>b</sup> "Jemima, literally, 'days upon days.' Ketzi, or Kezia, Cassia, the plant of aromatic fame. Kerenhapuc 'the inverted, or flowing horn;' 'the horn of plenty,' and hence rendered by the Septuagint, Amalthæa." Mr. GOOD.

old age is blessed; and "the Lord delighteth in the prosperity of his servant." Temporal blessings are now real blessings; the humbled man may be trusted with them, without their being 'hurtful to his salvation.'

But the highest honour that is put upon Job, is the constituting him to be the priest of the Most High God, and his appointment to be the minister of his grace to his friends.

In the offerings which the three friends are, by divine appointment, to bring to Job, that he may make an atonement for them, we recognise an established rite of the ancient patriarchal church—'the seven-fold sacrifice;' a custom still retained in the age of the apostate Balaam. For Balaam belonged to this dispensation. And in this appointment of Job, we see how dear to God is a child, whom he has lately chastised! Now that he is humbled under his mighty hand, how does Elohim delight to honour him! He will have Job to be the intercessor for his friends as the consecrated priest at his altar, to serve in pattern, and in type, of the great Atoning Priest that was to come, of whose propitiation, as we have observed before, the rites of the patriarchal church, as well as those of the Mosaic dispensation, were all emblematical, and, when the sacrifice was offered in faith, sacramental pledges.

From the appointment of Job to this office in this particular manner, all the churches in that neighbourhood would know, that Job 'was established to

be a priest of the Lord.' We find, moreover, from an observation in the prophet Ezekiel, that Job was very celebrated in his generation, as a powerful intercessor with God, like Noah and Daniel in theirs ; that is to say, he was raised up in his day to execute the functions of his ministry with great success ; and, by the grace and blessing of God, was made a public benefactor to the age in which he lived, ' as by him the Lord would work a great deliverance on the earth.'

And who can forbear to infer that part of God's design in the late trial of Job, was to instruct, to fit and to prepare him for this ministry of grace ? And assuredly his troubles and afflictions would have made him an experienced instructor ! For though the most important acts of priesthood are merely official, and borrow nothing of their efficacy from the virtue and abilities of the man, but are ' effectual in virtue of Christ's promise, though they be even ministered by evil men ;' yet we perceive that the patriarchal priest united in his character, as the Christian priest also does, that of an apostle,—“ an ambassador of God in Christ's stead.” And here the functions of the priest are not merely ceremonial, as when, under the ancient dispensation, he slew the victim, and sprinkled the blood, and purified with water ; or, as under the present, when he consecrates and administers the holy sacraments, pronounces absolution, or puts God's NAME in blessing upon the people. These are simply official acts, as to him, almost mechanical acts. But to dis-

charge the character of ambassador of God in Christ's stead, to teach and admonish, and to urge, and, in the hand of the Spirit, to effect the reconciliation of the world to God ;—this requires an instrument of another description, and calls for other endowments. As our Saviour Christ has said, he must be “ a scribe instructed for the kingdom of God.” And, as part of these instructions are what no education of the scribe can bestow, though he sat at Gamaliel's feet, he may, perhaps, be sent to the school of adversity to receive them ; or he may have to learn them in the practice of trials and temptation. How does St. Paul speak to this point ? “ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation [and salvation], ‘ which is effectual,’ or is wrought, ‘ in the enduring ôf the same sufferings which we also suffer ;’ or whether we be comforted, it is for your consolation and salvation.”

This part of the economy of grace, if duly considered, opens to our view, as I have intimated, a very material part of the plan of God, in bringing these extraordinary afflictions upon Job. He was to be raised up to be a ‘ faithful priest,’ a ‘ preacher



of righteousness,' and a 'spiritual comforter' to many. God was, perhaps, preparing for a revival of religion in the land. How little did his 'adversary' conceive, though he be 'more subtle than any beast of the field which the Lord God had made,' that he was helping to form an instrument for a successful inroad into his kingdom! How short-sighted was Job, when, in the agony of his grief, he cursed the day in which he was born, and, in despair of all good in life, prayed so earnestly to be carried to the mansions of the dead! No; he was 'to live and declare the works of the Lord!'

What a significancy does there appear, from this view of his trials, in those references which his heavenly Instructor made to the wisdom and skill which he had shown in his works of nature! in the formation and infused instinct of the ostrich, and of the horse, of the hippopotamus, and other animals; in the birds 'of every wing,' and more especially in the structure of the 'beast of the waters, leviathan!' The Lord was putting forth the same wisdom, and using the same skill in preparing Job for the purpose to which he had destined him. In the formation of his character, in the moral framing of his mind, in order to fit him for the work on which he was going to employ him; the same hand might be seen, the same evident designing wisdom, which all the curious works of nature manifested! Job could not know this; but he should have expected some wise purpose, some great design in the dispensation of God respecting him. And the more extraor-

dinary was the dispensation, the more extraordinary should he have expected the end designed would be. For, when he looked at the works of the same God in all nature around him, he would see that he did nothing in vain—"Great and wonderful were his works, in wisdom had he made them all!"

I have a strong impression that the station which Job was being prepared, in this furnace of affliction, to fill in the church of God, was a very great and a very important one, though it belongs to a period of her history, the archives of which are not kept on earth. We saw before that Job was the priest of his family, and the idea commonly received is, that, in the patriarchal times, the first-born and head of his family usually discharged these functions. This we find, in the account of Abraham, to have been the practice. To him Isaac succeeded; and it seemed to have been supposed, as a matter of course, that his first-born, Esau, would have succeeded to the same functions: but he was *supplanted*, and, as some interpreters suppose, from what is said of Esau's raiment, his priestly vestments were purloined. Whether Job had, previously to his trial, exercised any other priesthood besides the family one, does not appear. But I conceive there was a higher order of priesthood in the patriarchal church. Abraham, we know, in his day, met with a priest of a higher order, and these perhaps, some of them at least, were men of 'perpetual employ'—'separated to the work of the ministry', both 'serving' and 'living by the

altar.' Or why do we find, in this early age, the institution of tithes? these Abraham seems to have thought to be due, of course, to "the priest of the Most High God, possessor of heaven and earth." And Jacob appears to have acted from the early impressions of his education; when, proposing to dedicate, at a subsequent period, a place of worship at Bethel, he vows to endow it with the tithes of all that he shall acquire. And I have no doubt, we see in Jethro, the priest of Midian, and in the apostate Balaam, the remnant of this order of men. The individuals of this order would not, of course, be all equally faithful or eminent, or designed for an equal sphere of usefulness. As has been before observed, Elihu has given us a picture of the times in which he and Job lived; there were then existing, 'messengers-interpreters;' but, from some cause or other, the faithful and powerful discharge of this office was not common: the union of the teacher of the 'right way,' with the performer of priestly functions, was become very rare!

But Job, I conceive, was to be raised up to be such an one, and to be anointed with an 'holy unction,' which was to be a 'savour of life' unto many. His being joined with Noah and Daniel by the word of God, as the 'three intercessors' among mankind, whose 'persons' God had 'most accepted' in their respective generation, gives me a high idea of the importance and extensiveness of that ministry, to which Job was being trained by his afflictions.

Noah, we know, was priest and ambassador to

two worlds. He was 'a preacher of the righteousness of faith,' for a long period, to the ante-diluvian world; and, after the flood, he erected his altar among the new race of men from whom the world was to be re-peopled. The reference, in Ezekiel, to his successful advocacy, can hardly, however, apply to the former period of his ministry; but to that which he discharged after the deluge. We may say, indeed, that the 'sweet-smelling savour' of his first public sacrifice, produced effects which the world feels to this very hour! and, it may be, — 'through the healthful spirit of God's grace' — he exercised, throughout a prolonged life, a successful ministry for his descendants. Perhaps, too, in the tabernacles of Shem, the 'continual dew' of the divine blessing was wont to fall at a still later period, even down to the time of Job; for, though the sages that come to comfort Job, do not discover any very luminous knowledge of this 'right way,' yet the spirit falls upon Elihu, and he attests, that, in this respect, 'the Lord had not forsaken the earth,' there were some faithful priests remaining, though, as it were, 'one among a thousand.'

With the history of Daniel, the third powerful intercessor mentioned with Noah and Job, we are better acquainted; and may read, on the page of scripture, how the spirit of prayer was poured forth on him as the blessed harbinger of the approaching deliverance of the whole visible church in his age from the Babylonian captivity.

This mention of the advocacy of Job, by the

Spirit of prophecy, warrants us to form a high idea of the importance of Job's subsequent ministry to the remnant of the patriarchal church. I figure to myself another Melchisedec, in an age somewhat anterior to that patriarch : and not unlikely, as this latter personage, Job uniting, with respect to his own people, the character of king with that of priest, and thus presenting a fuller type of Him that was to come, than the priests of the order of Aaron could do<sup>a</sup>.

<sup>a</sup> Much difference of opinion exists, as to who Melchisedec was. Some expositors earnestly contend, that the transaction recorded, Gen. xiv. 18, &c. was a real manifestation of the Son of God, in his predestinated character of the righteous king, and sovereign-priest of God. It is maintained, that, what is said of Melchisedec, by St. Paul, Heb. vii. could not apply to any mere mortal man. I incline rather, however, to the more common exposition, that makes Melchisedec a real human priest, spoken of, indeed, mystically, as a type of Christ. I cannot divest myself of the impression, that the declarations of scripture—"another priest after the order of Melchisedec,"—"Made like to the Son of God," &c. are sufficient to prove that Melchisedec was not our Lord himself.—True, what is said of Melchisedec by St. Paul, could not be said of any mere man, could apply to no person besides our great High Priest Jesus Christ. But this was one peculiarity, in the treatment of the doctrine of type and antitype among the ancient teachers of the faith: something was said, or seemed to be said, in scripture about a typical personage, or character, which could not possibly be true of the person himself, or, of the office he bore: at the same time it was a maxim allowed by all, that 'the scripture could not be broken:' the inference therefore was, where the type has failed, we must look forward to the antitype. The 'truth' will be found in him: the Spirit of God spake of him. We have a remarkable instance of this treatment of types in the eighty-second Psalm, "I said ye are Gods," or, rather "Elohim,"—spoken to the Levitical

## SECTION IV.

*Job a Type of Christ.*

As a priest and offerer of sacrifice, Job was unquestionably, like all others who bore that sacred character, a type of Christ. But it has been thought by some, that, in another point of view, it is intended that we should behold in Job an ensample of the

rulers. But lo! what an inconsistency! "ye shall die like men and fall like one of the princes." The Spirit of God, however, carries us on to the antitype; "arise, O Elohim, for it is thou that shalt inherit all nations." See our Lord's argument for his deity, drawn from this passage, John x.

In like manner, such things had been said, or by construction inferred, respecting Melchisedec, by the ancient teachers of the Jewish church, that it was impossible they could be true of him, whoever he was: they must therefore be referred to his great antitype.

One circumstance, on which great stress is laid, with respect to Melchisedec's priesthood, is, that he united in his person both the kingly and the priestly dignities, and thus presented a fuller type of the office of Christ than the sons of Aaron exhibited. Perhaps, in the patriarchal church, the two high offices were not unfrequently united, and though the territories of these ancient sovereigns were very limited—yet, there was 'the priest upon his throne,' a type of him that was to come. And, it is very remarkable that among some nations of remote antiquity, a notion prevailed, that the royal dignity was essential to the performance of some religious and sacrificial rites. Thus the ancient Romans, as the Greeks had done before them, in an early stage of their history, when they abolished royalty, notwithstanding their republican hatred at the very name of king, still held it to be indispensable that one bearing nominally that dignity should be created to officiate in the sacrificial rites.

Surely this must have arisen from a remnant of some ancient revelation handed down from patriarchal times which taught, that the real acceptable sacrifice to God would be offered by none other than a *royal hand*!

raising up of ‘ the Great High Priest of our profession,’ who should first, ‘ as the captain of our salvation,’ be ‘ made perfect through sufferings’. And, although there is no language, that I am aware of, used by the Spirit of inspiration, in the description of the sufferings of Job, which renders them, strictly speaking, typical of the greater sufferings of our Lord; yet there is something in the circumstance of Job’s being prepared for his priestly office, by the discipline which his mind had undergone in deep affliction, which cannot but remind us of that wonderful part of ‘ the dispensation of Christ,’ how he, ‘ though he were a Son, learned obedience by the things which he suffered,’ and thus became that ‘ merciful High Priest that can be touched with the feeling of our infirmities.’

This pertains, of course, to the human nature of our Lord, ‘ when for us men and for our salvation he came down from heaven, was incarnate by the Holy Ghost of the Virgin Mary, and was made man.’ The manhood was the created nature in which it was ordained that the Son of God should be manifested in the creation, and appear as Lord of all,—so that, contracting and drawing in as it were, the beams of his infinite glories, he might shine through the creature with more sufferable majesty and milder aspect—and in order that it might be a thing possible, for created beings to behold their Maker, and hold personal intercourse with JEHOVAH—the *Self-Existent Himself*,—*born into the world*. The purpose of grace towards fallen man,

moreover not only required that he, who was ‘in the form of God,’ should be willing to forego, in his manifestation among his creatures, his just claims of equality with Invisible Deity and should empty himself, and take upon him the form of a servant, to be the minister of the Father; but that, ‘being found in fashion as a man,’ he should humble himself to the lowest point of depression to which human nature had fallen, that by his *ownself* he might purge our sins, and fulfil not only the type of the interceding Priest, but also of the sacrificed victim. He took not upon himself, therefore, the nature of man in the state and circumstances in which it was created in Eden, after his own image; but as it was become after the likeness of that image had in some respects been defaced or obscured, by the consequences of the fall. “He was made in the likeness of sinful flesh.” As ‘the breath of life,’ he was breathed into the nostrils of a creature lying in the virgin’s womb, ‘life and sensation were produced with him,’ as in the birth of all human kind, and he became a man “of a reasonable soul and human flesh subsisting.”—

As our created spirits do, he formed a mind or intelligence from sensation and reflection. Hence the knowledge that he would know, in communication with his creatures; hence the creature’s understanding and will—and hence all the passions of the human soul. This creature, therefore,—the humanity of Christ, contained, in one sense, what, in an other sense, the heaven and the heavens of



heavens could not contain,—being made the everlasting *seat* of God the Son. The man thus constituted was, indeed, to be ‘very highly exalted,’ and to have a name above every name that is named, both in this world and in the world that is to come: he was to inherit a kingdom that flesh and blood could not inherit; and, therefore, there must be, in the human nature of Jesus, a transmutation of all that was earthly and of all that was fleshly, into that which is heavenly and spiritual; that through ‘the woman’s seed,’ he might come as ‘the Lord from heaven’—‘a quickening spirit;’ ‘being made so much better than the angels, as he has by inheritance obtained a more excellent name than they.’

But at first—at his nativity, when ‘the Word was made flesh,’ he was ‘made for a little time lower than the angels,’ ay, lower in one sense than man as created in Eden: for he took our flesh or nature as it had been impaired by the fall of Adam. As with respect to the organized clay, he must be nourished from the fruits of the earth,—‘must eat,’ as the prophet foretold, ‘butter and honey, that he might know to refuse the evil and to choose the good;’ so with respect to the developement of his mental faculties, by which his Godhead alone would act, and hold intercourse with created things; he must see with his human eye, and hear with his ear, and touch with his hand. Ay, in order that he might ‘grow in wisdom’ as he ‘grows in stature,’ he must receive instructions, line upon line, and pre-

cept upon precept. Though the teachers might well wonder at the questions and answers of the child, yet he was their disciple, and received their instructions: "he wakeneth morning by morning, he wakeneth my ear to hear as the learned," or as those that are taught<sup>a</sup>. And what seems more extraordinary,—until we rightly consider 'the mystery of his holy incarnation,' the mind of Christ for the formation of its character required moral discipline!

Some virtues, indeed, belonging to the perfection of a creature, in the situation of man since the fall, can only be learned, or actually possessed, by enduring affliction, by trials and by combat with evil. Thus was he, when made man, to be trained for his high station as 'Lord of all.' "Though he were a son, yet learned he obedience by the things that he suffered:" he was "the captain of our salvation, made perfect through sufferings." The scripture, also, in a particular manner, points out the circumstance of his being a 'man of sorrows, and acquainted with grief,' as having some connexion with his preparation for his eternal priesthood: "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered, being tempted, he is able to succour them that are tempted."—"He was tempted in all things, like as we are, yet without sin." We have much of the

<sup>a</sup> Isa. l. 4, &c.

passion of his holy soul in the book of Psalms, and surely there is a voice that speaks to every heart, 'were any sorrows like unto my sorrows?'

Now, in this point of view, we *may*, perhaps, regard the much-afflicted Job as a type of the suffering Messiah, especially when we consider him as being prepared, by these afflictions, for the due execution of that priesthood which he was to fill on Christ's behalf, in his church below.

In the preparation of Job, indeed, his afflictions had to take away sins—'the rod of correction' 'the iniquity bound up in the heart.' In our blessed Lord, even in his human nature, was no sin; from that he was perfectly free, both in body and mind: temptation, in all things, in which the children of men are tried, could neither discover nor produce anything sinful in him—the prince of darkness had no part in him. He was the 'HOLY ONE OF GOD,' 'harmless, undefiled, separate from sinners,' before he was 'made higher than the heavens.' There was nothing in him personally considered to correct, that was offensive in the eyes of his heavenly father. 'The prince of this world' could find nothing in him as he did in Job. It is true, the Messiah speaks in the Psalms of "his sins," as "more than the hairs of his head in number," at the thought of which his heart fainted. But the explanation of this mystery is, that 'the iniquity of us all was laid upon him,' that we might be 'healed by *his* stripes.' Accordingly, his sufferings were expiatory, and a propitiation for sin, rendering God just when he

justifieth the ungodly. In the chastisement of his other children, there is nothing of this. They will fulfil, when exalted in union with Christ, part of the type of the priest; for they are to be ‘priests to God and the Lamb;’ but, in their participation in the sufferings of Christ, they have no share in fulfilling the antitype of the sacrificed victim, but only in the partaking of the fruits of its death. In the consummation of all things, there will be many priests, but there will have been but one lamb for the ‘sin offering,’ for ‘the whole-burnt offering,’ and for ‘the peace-offering!’ In order, however, to this spotless lamb’s becoming a sacrifice, though sinless, how did he assimilate to his sinful brethren, in laying hold of, and taking part of our nature? It was necessary that he should be in it, and it in him, not only that he might offer himself a sacrifice in our very nature, ‘in the body of this humiliation,’ both the expiatory and the propitiatory; but that he might be in it, its ‘fuller’s soap’ and ‘its refiner’s fire,’ and ‘in the body of his flesh, through death, might destroy sin, by dying to it, in order that he might, in the regeneration,’ as a second Adam, propagate a pure, sanctified, and spiritualized nature in all his purchased people.

Here is a great mystery indeed! He took our nature upon him certainly in its fallen state—as impaired by the apostacy of Adam; yet, it is a first principle, in explaining the mystery of Christ, that ‘he did no sin’—was perfectly free from it both in soul and body.

With respect to his body, it is plain our Lord took it entire from the virgin's womb, or body, just like our own. But it is not strictly proper to call it a 'sinful body;' sinful can only apply to a person. The body of Christ—all his humanity, was not a person. His body, as it lay in the virgin's womb, was a common and unholy thing; the preparation of the Holy Ghost, and his own in-dwelling, sanctified it; a "holy thing" was born of her; and though liable to defilement in itself, as everything but Deity is, it never was defiled. The lusts in us that war against the soul, which spring from or affect us through corporeal sources, never could 'draw away,' never could 'entice,' never could 'conceive' in his pure mind: therefore, though there was a watching, a striving against sin, and a dying to it, yet there was no sin in him, even in regard of his body.

He never yielded his members instruments of unrighteousness unto sin; and therefore, in that sense, in which alone the body may be called 'sinful'—employed in sin to its defilement, the body Jesus was 'without spot of sin.'

Again, with respect to the mental part of our Lord—though there is so much in the structure of our own souls, and in their union with our bodies, to us inexplicable; and our understanding cannot perfectly penetrate, as the apostle speaks, to 'divide asunder between the soul and the spirit;' yet this we gather from the revelation of God,—that the mystery of our Lord's incarnation was not accom-

plished in this,—that his ‘eternal spirit’ merely inhabited a body of flesh; for then he would have been only like his brethren in one part of their nature, he would not have been truly man. When we read, therefore, that ‘the Lord’ which ‘was with God, and was God,’ ‘was made flesh,’ flesh is to be understood of the whole nature of man.—All that is born of the flesh, all that is mental, as well as all that is corporeal in us—all this, by the miraculous production of his manhood in the womb of the blessed virgin, the son of God became. No new person, however, was produced out of the first Adam by natural generation, as in the birth of all the other children of men. No new person was created, as when the Creator, after he had formed man from the dust of the earth, breathed into his nostrils the breath of life; or, as would be the case, should God exert his power, and of stones raise up children, to Abraham,—the *person* already existed.

But when the Holy Ghost came upon the Virgin Mother of our Lord, and the power of the Highest overshadowed her, ‘that holy’ being ‘which was born of her,’ and which was called, because he was, the Son of God, became a ‘living soul.’ Not merely a human body, with a spirit of a higher order inhabiting and actuating it, but the uncreated spirit of God the Son, by the assumption of what was necessary for the attaining of that object, became a living soul.

Our Lord, by his human birth, did not become immediately, we are to remember, a *spiritual* man:

he did afterwards become such at his resurrection from the dead, when he was received up into glory ; but he became, by being made flesh, a '*natural man*' both in soul and body. In the very article of 'his precious death' our Lord is shown, as to his manhood, to have been composed of the two parts of which our natures are composed, a soul and a body, which may be separated from each other. For as his body was conveyed to the tomb, so did his soul descend into Hades, the abode of departed spirits of human kind ; under the covenanted promise, however, that the former should not see corruption, nor the latter be left in Hell. In his immaterial part, therefore, as well as with respect to his mortal body, our Lord became a man—in his intellectual faculties, as well as in the exercise of his bodily organs ; and in all, that in the living man arises from the union of the two, Jesus was clearly human.

The terms we render 'soul' and 'spirit,' very much alike in their etymology, are often used promiscuously in scripture ; but also, with this distinction : that whereas every soul is a spirit, yet every spirit is not a soul. The term 'spirit' is applied to the Deity himself, to angels, to the souls of men, and even of inferior animals.

But the term 'soul' is strictly applied only to the spirits which are framed to act, in creation, through the instrumentality of organized material bodies. Thus an angelic spirit is not a 'soul,' much less the Divine Spirit ; but the spirits of men and of all inferior animals are 'souls.' And also the

spirit of man, when separated from the body, is still called a 'soul,' because, though it may 'live to God,' and has conscious existence when out of the body; yet it was framed to act and to be acted upon, in the creation, only through an organized body, and must be restored to it in order to take its destined place in that creation. The 'spirit' of Jesus, though not originally such, became a 'soul:' yet 'not by the conversion of the Godhead into flesh, but by taking of the manhood into God.'

Another term in the sacred language is sometimes used promiscuously with 'soul' for the spiritual part of men and other animals, and sometimes also with distinction,—the term we render, 'heart.' When used with distinction, heart seems to denote the intellectual part, and 'soul' the sensitive part, with the animal appetites and passions. According to this distinction, our Lord had a human 'heart' as well as a human 'soul.' A man's heart was given to him.

This higher part of the soul—as it is sometimes called—in our incarnate Lord, was clearly human: he came not only to see as a man, and to feel as a man, but to think as a man, to understand as a man. He might have taken upon him the nature of angels; and then he would not only *not* have had a human body and animal soul, but he would not have had a human intellect or mind—would have thought other thoughts, his consciousness have been employed about other perceptions, as he had had other affections and other passions.



But our Lord was ‘made man.’ It is asked—Were the *intellectual powers* of our Lord a part of fallen human nature—and like our own intellectual powers, such as they are become since the fall of Adam! Certainly, if you consider them as powers and faculties, they were the same as ours are. But HE put together, with them, a very different sort of understanding. HE handled them, so to speak, though limited and obstructed, so as to produce very different results. For the intelligence of man is a made intelligence, and is characterized from the manner in which he reads and marks his sensations and perceptions,—thus its character of ‘good’ or ‘bad’ or ‘true’ or ‘false,’ or ‘wise’ or ‘unwise,’ is formed.

Since Adam burst the band which held him to God, and got his rebellious liberty ‘to know’ or ‘appreciate’ ‘good and evil’ for himself, mankind—all the individual persons of whom are derived from him—in the exercise of this wisdom and choice, have thought evil and only evil continually. This has stamped their character; and not simply the organization of body, or what is analogous to this in the structure of the mental powers.

But the person and the spirit of our Lord was not from Adam; but was ‘very God, of very God,’ He, therefore, as might be expected, when HE was to act as a creature, even as one of the fallen creatures of Adam’s race, in their present state and condition, would not act as one of them,—or form such imaginations in his heart,—or savour the things of men as they savoured them.

‘The knowledge of good and evil’ was a fatal prerogative for a created spirit, like man, to exercise without the Divine guidance. Adam, by a violation of a positive command of God,—charging him not to touch it, ate of the fruit of this forbidden tree, and became what we now are. This state, which was to follow from the eating of the mysterious tree,—God threatened—as ‘death:’ the serpent called it, the ‘being as Elohim, knowing good and evil.’ Both descriptions must be true; the former, because God had said it—the latter, because God allows it.

A quickening, and sustenance in a life of superior moral being, pledged and sacramentally conveyed, as I conceive, by the fruit of the tree of life, was now withdrawn. This is shown in the external dispensation; man was no more to eat of ‘the tree of life which was in the midst of the garden.’ Man had now thrown himself into a new state of being; he had ‘revolted from under Elohim,’ he was now to form or manage his own understanding, and to put forth his own will, as he had chosen to do, in violation of the prohibition of God; and it remained to be seen what man would be, ‘alienated from the life of God,’—a branch broken off from the tree of life, and planted in the soil from which it was taken. And all was darkness and ignorance, and all was perversion! He was become, indeed, as one of the Elohim, to know good and evil; and how did he exercise for himself this Godlike intelligence and will? for self-gratification, forgetting God; the will of the flesh was enmity against God! man could

not do all that he would, nor put forth his will or any power of his mind, but where it should be given him from above. God's wonderful hold upon even voluntary agents—still living, moving, and having being in Him, the ordering of circumstances and of presentiments to the mind, still made all to fall in with the sovereign purpose of God. Moreover, the natural conscience, the labour, toil, and trouble which was imposed on him, in his new condition, formed many barriers to the wickedness of man: so that the same voice which had spoken to the 'troubled ocean',—"here shalt thou come and no farther, &c." was heard, and by force obeyed in the moral life of man. But it soon became manifest—God so letting it—that the wickedness of man was great upon earth; and '*God saw*' 'that every imagination of the thoughts of his heart was only evil continually.'

The 'original sin' of man was the throwing himself into this state of uncontrolled liberty, contrary to God's command—that he, a creature, should choose to be as Elohim, 'to know good and evil,'—to 'desire' to 'be wise' for himself<sup>a</sup>. It was, however, in this state of being, into which mankind had

<sup>a</sup> In the very important phrase, רעת טוב ורע, there appears to be something more 'idiomatical' than has been generally understood in its interpretation. רע does not mean only 'to know, or 'perceive,' or, more strictly, 'to have noted'—'deposited the ideas and notions of things in the mind:' but, very frequently, 'to take an estimate of,' '*to appreciate*,' to 'know with approbation,' 'determine between,' 'acknowledge' and 'choose'—to put forth the understanding with choice, or determination

plunged themselves by original sin, that the Son of God took his created nature. But the 'guilt of

towards an object'—as the palate tastes, with relish or with dislike, what is placed upon it.

טוב and רע again very frequently distinguish, not the real qualities of things,—good and evil,—in themselves, but their 'agreeableness' or 'disagreeableness' to the choice of our understanding, according to our estimation of things. This meaning is forced upon us, in Jeremiah xlii. 6. "Whether it be good, or whether it be evil, we will obey the voice of the Lord," &c. and will also be distinguished in many other passages. Compare, too, the phrases, "good" or "evil" "in the eyes."

'The knowledge of good and evil' will import, therefore, 'the power of appreciating for ourselves, according to our judgment or conceptions of what is good or evil'—'the exercise of our own wisdom, in the making up, and putting forth our own understanding.' In its kind, it is like the sovereign will of the Only Wise God who does whatsoever *pleaseth* him:—man is become as one of us, "to know good and evil." And it is this fatal endowment, seized upon by the offence of one man, 'Adam,' which has been the ruin of all our race. Or, more correctly speaking, it was the power of choice, with which man and every intelligent creature is necessarily endowed, and which constitutes him a free agent, exercised, contrary to the express command of God, according to the wisdom of the creature, trusting to his own sentient faculties, judging by the sight of his eyes, and determining by the hearing of his ears, &c.—instead of believing the word of God, and abiding under his control.

In the exercise of this power we are all voluntarily destroying ourselves, for our understanding will not approve—nor savour the things which be of God; so that by nature are we the children of wrath. The description of mankind, where the light of the glorious gospel has not shone into the heart, is this, "walking in the vanity of their mind, having the understanding darkened—being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

The force of this phrase, is, I think, clearly seen, Gen. xxxii. 24. "Take heed that thou speak not to Jacob good or bad." Compare ver. 29, where the Samaritan has טוב ורע—Laban was

the ancient death,' it is manifest, did not cleave to him. He violates no command in becoming endowed with this power of liberty, nay, it was part of his meritorious obedience, that he should, according to the Divine counsels, take our nature upon him, in the state in which it is—alienated from the life of God, left to be governed by the wisdom of the flesh. As the agent of his Father's will, was the Son of God 'made in the likeness of sinful flesh,' and to show his great love for his spouse the church,—a people whom the Father had given him, out of this lost race to be his nearest companions in his future kingdom and glory, when, in his created nature, he should be manifested as 'Lord of all,' to the glory of the invisible Godhead, which is the end of 'all creation.'

It is not difficult, then, to distinguish how Christ could be born in fallen human nature, and take part of the same, without the guilt of the fall. He ate of the tree of the knowledge of

not restricted from speaking or doing good, to Jacob; but from carrying into execution the determination of his own mind concerning him, now "it was in the power of his hand." Children not arrived at the years of discretion are described Deut. i. 39. as "having no knowledge between good and evil." The aged Barzillai uses the same phrase, 2 Sam. xix. 35. respecting the indifference of his choice, as to the good things of this life,—“Can I discern—אֶרְעָא—between good and evil?” And in Job xxxiv. 4, where the parallel term to יָרַע is בָּחַר, 'to choose,' 'select,' or 'pick out'—

—the ear trieth words,

And the palate tasteth food;

Let us choose out for us what is right,

Let us know between us what is good.

good and evil—or entered into the effects of that eating; not, however, as forbidden—but with the most gracious motives of good. And now, made as one of us, as a creature with his human faculties, to ‘appreciate for himself good and evil,’ it is easy to see ‘what manner of man’ this would be! and how ‘he would grow up in his place!’ how he would eschew the evil and choose the good;—and though heir to all the sorrows and infirmities of the fallen race,—living in the regions of darkness, and assaulted in temptation as other men are, how he would stand entire; and exhibit every virtue becoming his station, every lowly virtue, and meek subjection to the heavenly Father’s will, while he trod this earth, accursed for the sake of man, and ‘in sorrow’ ate of its ‘fruits all the days of his life’—Content, with the ‘sweat of his brow, to eat his bread, till’—had it been the purpose of God—‘his body should return to the ground,’—out of which it was taken.

He would be the *perfect man*, in a fallen state, a perfection of a very different, and of a far superior kind, when indeed attained, than that of Adam had he stood in his integrity. Adam’s would have been more of the nature of an instinctive goodness: it would have been, at least, of a negative kind—all, perhaps, that a mere creature, without the mysterious union with God in Christ, can ever have. But the perfection of the man, Christ, was the perfection of a creature, that had exercised ‘the knowledge of good and evil’ for himself, and had formed

him a mind productive of a will, that was always true, and just, and good; and though tried in every point, and led into every temptation, and exposed in every way to the assaults and machinations of the powers of darkness, had been ‘without sin,’ had always been victorious, and ever triumphed.

It is easy to see, in these circumstances, that if there were any conditions, upon which it would comport with the glory of God to accept and reward a man, become as Elohim, to know and appreciate for himself good and evil, this blessed man would fulfil them. The spirit of revelation has shown that there was such a law. God had written the work ‘or matter of it’ on the human heart; God doth and will judge his fallen creatures by it. It is the measure of their responsibilities, as creatures of the human kind in their present state.

On the terms of this very law, God was also pleased to make a covenant of life with his people at Sinai,—not intending, as was declared, to afford an opportunity for men to save themselves from the judgment to come; because he knew that the law, as a covenant, in the existing circumstances of human nature, could only work wrath, and increase condemnation—but to show to fallen man what a creature, ‘knowing for himself,’ ought to be, but what they were not—no not one! and, at the same time, to trace the path before their eyes, which he would pursue, who would bring in everlasting righteousness, and find acceptance with God.

This law, accordingly, in every ‘jot and tittle,’

the man Christ Jesus fulfilled. And in whatever sense ‘life,’ or ‘justification unto life,’ was pledged to the obedient under the legal covenant, Jesus had obtained it; and in whatever sense death and the curse lay upon the nature which he took upon him, his obedience, as a creature, had removed it from himself personally; for he was made under the law, and the doers of the law shall be justified. It therefore undeniably follows, that all the bitterness of that death which he endured, and in that the holy Jesus ‘was made a curse,’ it could not be, on his own account, but on account of others: that is to say, his enduring death and the curse, as he did endure them, was ‘vicarious.’ It was for what others deserved, according to the inviolable rule of divine justice—that the guilt which made them debtors might be removed, and that *they* might not suffer: that is, it was ‘expiatory.’ He was the ‘sin’ and the ‘trespass-offering,’ as was represented in the ceremonial law.

This was enough to ascertain, that those for whom he offered himself should not suffer the penalty of death under the curse of the law,—or according to the righteous sentence of Eternal Judgment.

The penalty of death here in question could not be that which was pronounced upon mankind in Adam,—that was not threatened. That they had endured, and were still enduring; they had all died in Adam; and in this sense were now ‘in death,’ ‘dead while they lived.’ The breakers of the law



could not die this same death again; nor, to the keepers of the law, is there the least intimation that their life would be a restoration to the life of Adam's soul, which he possessed before his eating of the forbidden tree, but from which 'life of God he was then alienated'—"on the day thou eatest thereof, thou shalt surely die." Much less could it have been conceived, that obedience to the law would have exempted them from the sentence passed upon fallen man, respecting his mortal body: "dust thou art, and unto dust thou shalt return." But we read of a 'second death,' as awarded to the disobedience and personal transgressions of fallen creatures, 'according to what they have done in the flesh:' this is the judgment of the Great Day, the 'casting of body and soul' into 'everlasting fire prepared for the Devil and his angels.' This is the death threatened by the law, to them that are under the law—and it is a sanction, indeed, not unknown nor unfelt by sinners of the gentiles, who are amenable also to the same judgment. In this death men perish; both those who perish 'under the law,' and those who perish 'without the law,' as a revealed covenant; for they are still under it, as the will of a superior, sufficiently made known to their consciences.

The death of Christ, as the 'sin-offering,' and 'expiatory victim,' who 'shed' his blood 'for many, for the remission of their sins,' fully ascertains, therefore, that *they*, these many, will not die this second death—that death, the sting of which is

sin, and the strength of that sin the law. And it was what was made equivalent to this, in the just estimation of God, that our blessed Redeemer did endure for us—for the great love wherewith he loved us!

With respect to that life, which animated the souls and bodies of our first parents in paradise, which they lost when they touched the forbidden fruit, the Holy Jesus never possessed it, and therefore could not lose it, or lay it down. He came into human nature when it had long since been deprived of this life, and was in a state of alienation from it. With respect to his mortal nature, he was, of course, subject to the sentence pronounced upon the body of man already fallen—‘dust thou art, and unto dust thou shalt return:’ and therefore temporal death, or the separation of the soul from the body in the course of nature, was a necessary consequence of our Lord’s incarnation, and it was a special grace and favour that his soul was not left in hell, neither did his body see corruption.

If we regard the death of Jesus, therefore, merely as a natural death, in the separation of the soul from the body, certainly it could not have been an expiation, or a vicarious sacrifice for others, because it was due from him personally by reason of the laws of that nature which he had taken upon him; and, in point of fact, he has not, in this sense, redeemed his people from death, nor by his death destroyed death, although he assured them, that, keeping his sayings, they should never die. Nor

did the *merit* of his most precious death consist in this—that in the prime of life he suffered death by violence as a martyr for the truth, for this is due from every faithful servant of God, should he be called thereto. But we must have respect to the peculiar nature of that death which this wonderful Person sustained: for it contained, in its ‘sharpness’ and in its pains, that which Perfect Justice contemplated as a meet commutation for the eternal deaths of all his redeemed people, even an equivalent for the penalties of that second death, which is the casting of the body and soul into hell-fire. This was the death-accursed threatened by the law. It was thus that the pure and spotless Jesus was, in his death, ‘made a curse for us.’

And surely the very outward expressions of his passion discover it was no common debt of his nature that he was paying!—no heroic deed of a valiant martyr in the cause of God’s truth, that he was called to perform at the head of his noble army! The criminal’s substitute is here! The victim of Eternal vengeance, of that vengeance which he had not deserved, but which others had, whom he would save from this death, stands manifest before us!

Had the comforts of this temporal life been so many to ‘the man of sorrow,’ that he should so much decline the sleep of death, for which Job so often prayed? Or was he less manly than some of his weakest followers have proved, that he should be so sore amazed, and in such agonies of distress, at the thought of the scourge, and of the cross which

was to kill the body? Was the love of this life so strong in him, who 'knew he was going to the Father,' as to draw from his distressed mind those prayers in the garden of Gethsemane? Or could this be the loss he deplored, when he exclaimed, in the last scene of his earthly sufferings, "My God, my God, why hast thou forsaken me?" The law itself proclaims what was being transacted, when it pronounced, "Cursed is every one that hangeth on a tree." For when, among the Israelites, a criminal, after being put to death, was hung on a tree, he was exhibited as "an abomination to the Lord their God." The curse was not the temporal death of the criminal, but something with it, or after it, from the Lord. This ascertains that Jesus, by his vicarious sufferings in death, has delivered his people from the wrath to come; and that, because he thus died for them, they, that are the purchase of his death, shall not be hurt by the second death.

But beside the 'sin-offering,' that removes by death the penalty of death deserved, there was something more shown in another set of offerings under the Levitical law, and probably in the patriarchal ritual too. 'The whole burnt-offering,' for instance, —the ascending sacrifice—though it did not quite lose the character of an expiatory sacrifice, because the covering of sin was still to be held in view, yet these sacrifices were multiplied and offered with such ceremonies, that they had the appearance of a service performed, a religious duty presented to God, in hope of his acceptance,—and to conciliate

his favour. The laying bare the inwards, moreover, and the manner of searching them,—all that the sharp knife of the priest performed, and the way in which they were presented on the altar, or elevated, and ‘heaved,’ or waved to and fro in the presence of heaven, plainly showed what was designed:—that the offering of a perfect heart in the creature was required, and would one day be presented unto God. This was needed, indeed, as the qualification of the man who was to make an atonement for the guilty. But when the sacrifice was brought it would do more, it would propitiate—render God, as it were, pleased and disposed to be gracious, and to bestow new blessings and new gifts upon his creatures. It would make a way for his love; as a parent may be pleased with the obedience of a child, though that obedience was due, and could not be more than was due, and may seize the presenting of the service as a time of gracious favour and of rich behests.

Thus are we many times led in scripture to conceive of the sacrifice of Christ—though due, if he appeared as a substitute for the guilty—as being that with which God is exceedingly pleased:—‘smelling a sweet savour’—so that, on the occasion, he is moved to bestow great honours and rewards, out of his own gracious and bountiful pleasure. We have often this view given us of the Father’s acceptance of the obedience of Christ; and all the glory that is given to the manhood of Christ, and

all the exaltation to new and spiritual being,—all the honours that are to attach by gift to the name of Jesus, to which certainly the man—the perfect man, was not entitled by right, are all considered as bestowed as a rich remuneration to him, because the Father is so well pleased with his righteous servant, and will therefore open on this occasion the rich treasures of his grace.

But not for himself alone does the Great Advocate receive these gifts; as far as is compatible with mere creatures, he shares them with his brethren. That new and spiritual state of being, especially, with which his manhood is glorified, is to be conveyed to them in soul and body, ‘according to the mighty working whereby he is able to subdue all things to himself.’ Hence the dying and rising Saviour is ‘the seed of a new life unto his people.’ That human nature, which ‘the Son of Man’ had taken upon him and sanctified, and which God had spiritualized and glorified, is to be conveyed by spiritual regeneration into all his redeemed; that they may become ‘new creatures’ in Christ Jesus, and be made capable of following him into that high state of being, where he is gone and abides for ever—a state of life, which not only fallen nature is incapable of, but even the nature of Adam, as created in paradise. Therefore must Christ become a ‘second Adam,’ and a ‘quickening spirit’ to his people, that he may animate them with this new and spiritual life. And this great mystery was not obscurely

shadowed in the ancient rites of the covenant: the blood, the shedding of which had atoned for sin, was put upon the worshippers, as though it was to be a fountain of new life's blood to them; they were baptized into the death of the victim:—its ashes, in one case, were mixed with the water, and shewn to live again by the dye of scarlet added to it, and then sprinkled over them. In 'the peace-offerings,' also, they ate and feasted upon the victim sacrificed: all denoting how a new man, derived from a second Adam, was to be raised up in them, and to be nourished with the bread of life that cometh down from heaven,—that they might be physically purified, the mind of the holy Jesus wrought in them; nay, the very body and blood of Christ, in its spiritual and heavenly state, and in a spiritual and heavenly manner, conveyed to them, that they might follow him where flesh and blood cannot enter, 'this corruptible having put on incorruption, and this mortal having put on immortality.'

The sufferings of the Lord Jesus, which he endured before he entered upon his mediatorial priesthood, being, therefore, of so different a nature, and for such different purposes, we can expect to discover in the afflictions of Job, if we admit them to be in some sort typical of his, but very distant analogies. Perhaps the point of comparison is chiefly in this: was Job raised up, contrary to all expectation, from a scene of the deepest distress and suffering, to be a priest of the Elohim, and the

pleasure of the Lord made to prosper in his hand? So should he, who was the fond expectation of his people, from a low estate be extolled, and become very high—so should HE be elevated to that station foretold in prophecy, from a state of the deepest depression, and of the severest trial and suffering; so that his enemies should say, ‘Now that he lieth down, he shall rise up no more!’

He raiseth up from the dust a poor exhausted ‘one,’  
He exalteth from the ashes ‘one’ most destitute,

That he may be seated with ‘his’ princes;  
Ay, a glorious throne he causeth them to inherit <sup>a</sup>.

Like as many were shocked at ‘seeing’ him,  
His countenance marred more than man’s,

And his form more than that of the sons of men,  
So shall he astonish many nations, &c. <sup>b</sup>

Was there, again, a lowliness and humbleness of mind, and a certain pitifulness of disposition, found in Job in the period of his subsequent greatness, which nothing but deep affliction and distress is wont to teach the freeborn child of man? So should the ‘Greatest of all,’ taught in the same school, his human mind framed in similar circumstances, be the humblest and most lowly of men, the gentlest teacher, the most merciful and compassionate High Priest and Lord—most meekly bearing his honours, and tempering his dreadful majesty with the utmost kindness and sympathy for his fellow-crea-

<sup>a</sup> 1 Sam. ii. 8.

<sup>b</sup> Isaiah lii. 14.



tures, though he be made higher than the heavens, and “in him dwelleth all the fulness of the God-head bodily,” and he be known as JEHOVAH.

But, lastly, to consider Job as an example to us : —Do we see, in Job, a servant of God conformed to this part of the Redeemer’s character, by the endurements of great trials and afflictions, by ‘ drinking of that cup of which he was to drink, and by being baptized with that baptism with which he was to be baptized ?’ How does this admonish us of one object of the Almighty Father, in scourging the children whom he receives ! ‘ The mind that is in Christ Jesus must be in them ;’ for they are to live with him. And, though not being prepared, perhaps, for scenes of usefulness on earth, they are all of them in training for a royal priesthood in the world to come ; and for what scenes of ministerial usefulness among the creatures of God in future worlds, in all the heavens around us, we can form, perhaps, now but little conception—though the possession of such a royalty, and of such a priesthood, by the saints of the Most High, is plainly declared. “ They are to be kings and priests unto God and the Lamb,” “ to reign with Christ for ever ;” including in that dominion a long period over men in the flesh upon earth, over the remnant of Adam’s race rescued from the power of Satan, and restored, probably, to something like what he was while he ate of the tree of life in Eden, and Satan be restrained from tempting. And who can tell but

that, besides the perfection of the general character of the heirs of glory, in conformity to Christ their head, God, by the extraordinary discipline of some of his children, may be preparing very merciful priests for the new dispensations. For, although it is said that, in that state, ‘God will be wiping away all tears, and will remove pain, and sorrow, and death, and the curse;’ yet by whom may he be pleased to do this, and ‘to comfort the nations upon earth?’ And who shall gather ‘the leaves of the tree of life,’ which ‘are for the healing of the nations<sup>a</sup>?’ Who so likely as those “who have overcome, and are set down with the Lord Christ upon his throne,” and to whom ‘he giveth power over the nations,’ ‘even as he received of the Father;’ and who, therefore, as coming with Christ, are called by the prophet, “they that are the desire of all nations.”

The afflicted saint of God knows not in what particular sense, in view of his future destiny, it is said to him, “Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory.”

But—not to intrude into what we have not seen—in a general point of view, expecting and looking for our promised exaltation with Christ, how forcible is the exhortation in our office for the visitation of the sick—“There should be no greater comfort to Christian persons, than to be made like unto

<sup>a</sup> Rev. xxii. 2.

Christ, by suffering patiently adversities, troubles, and sicknesses ; for he himself went not up to joy, but first he suffered pain ; he entered not into his glory before he was crucified. So, truly, our way to eternal joy is to suffer here with Christ ; and our door to enter into eternal life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life.”

THE END.

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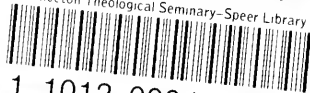




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